CHURCH HISTORICAL SOCIETY

The Living Church

Rev. R. C. Mallalieu, D.D.
1924 Chestnut St.

A.D. 1895.

EASTER

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Vol. XVIII No. 2.

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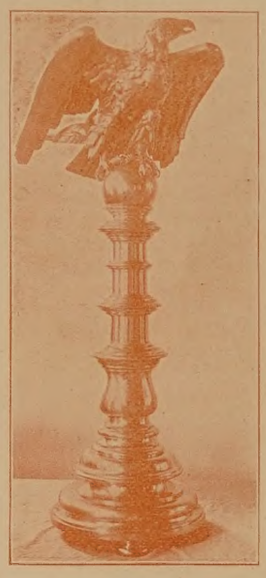

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CHICAGO, ILL.

The Living Church

Saturday, April 13, 1895

News and Notes

Canterbury, A. D. 1000

BY GRACE STUART REID

Canterbury lepers from the hospital were allowed on Easter to gather in St. Martin's churchyard to hear service, and peeped through long, narrow holes in the church walls, called "squince" or "squint-holes," to see the people, altar, etc.'

Hear St. Martin's ring in Easter morning;
O joy and peace!
See the flowers bloom for its adorning;
O glad release!
Doors close softly on the waiting people
Singing as the bells sing in the steeple,
O joy and peace, O joy, O joy and peace
They know this day a long-imprisoned band
Without the church's ivied walls may stand;
O glad release, O glad, O glad release!

If not all for Thee were plucked the flowers,
O holy Rose!
If not all for Thee the tuneful hours,
O King of woes!
Pity these mothers turning from the altar,
Pity these maids whose lips forsaken falter;
O holy Rose! O holy, holy Rose!
So piteous are the eyes that seek their own
Through stingy loop-holes in the ivied stones,
O King of woes, O King, O King of woes!

Daily, Easter's Lord with these is dying,
O bitter sweet!
On the shining brow are thorn-prints lying,
O bond complete!
Ever must some see the cruel nailing,
In the wounded side their Master hailing,
O bitter sweet, O bitter, bitter sweet!
As when the lepers hear the city's call
To worship by St. Martin's ivied wall,
O bond complete, O bond, O bond complete!

ST. Patrick's Day, falling on a Sunday this year, was much more widely observed in England than usual. At St. Paul's Cathedral, perhaps for the first time, the life and work of the Apostle of Ireland were vigorously dwelt upon by the Archdeacon of London. The Dean of Norwich also preached in his cathedral on the subject, and throughout the country many of the clergy had responded to the suggestion of the Anglo-Irish Church Society to observe the day. Special services or sermons marked the day at a considerable number of churches in and around London.

THE Very Rev. Robert Payne Smith, D. D., Dean of Canterbury, died April first. He was born in the year 1818 and was therefore 77 years of age. He was educated at Pembroke College, Oxford, taking honors in 1841. He was a distinguished Hebrew and Sanscrit scholar. While he was under librarian of the Bodleian he published a catalogue of the Syriac manuscripts deposited there. He also translated from the Syriac the commentary of St. Cyril of Alexandria on the Gospel of St. Luke and the ecclesiastical history of John of Ephesus. In addition to his other work in connection with that language, he also published a Syriac lexicon enlarged from that of Castelli. He was a member of the Old Testament Revision Company, and from 1865 regius professor of divinity at Oxford. In 1871 he succeeded Dr. Alford as Dean of Canterbury.

IF flattering words and affectionate demonstrations can console Prince Bismarck for the slight put upon him by the young emperor a few years ago, when he was rather summarily relegated to private life, the enthusiasm with which his 80th birthday has been celebrated must have supplied all that could be asked. In addition to the brilliant fetes which attended the occasion, he is said to have received congratulations by telegraph, letters, and postal cards, amounting to nearly 200,000 in all. This could not fail to assure the old statesman of the affection of his countrymen and of the German nation generally. The emperor also took pains to show the prince marked attention, but it may be that, in his secret heart, one whose long experience has given him an unusual knowledge of men, has not attached too high a value to such manifestations. The emperor is no doubt sincere in his sentimental attentions, but when the history of his reign comes to be written, the leading fact in this connection, the fact which will stand out with uncompromising prominence, will be that he hurled from power his grandfather's great minister, and the real founder of German unity, in order that he might try his own 'prentice hand at statesmanship.

RECENT reports as to the demands of Japan upon China, if they approach the truth, would seem to make an early peace settlement improbable. The terms indicated are such as China could hardly accept even if she desired to do so. They include, in addition to the points already reported, the cession of a portion of Mantchuria, an indemnity of 400,000,000 yen, and the occupation of Pekin until the money is paid. Such claims suggest the idea that Japan is drunk with success and recklessly regardless of consequences. It is almost certain that the western powers will not permit their acceptance. It is possible that in making such large demands—if they have really been made—the Japanese are proceeding upon the principle that it is good policy to put in a claim for everything in sight, if you would get what you actually desire in the final setltement. But sometimes such a policy overreaches itself, and in grasping after the unattainable, men miss what is immediately at hand.

IF the Turks are not as guilty in the matter of the Armenians as they are reported to have been, they have certainly acted like conscious criminals. Every obstruction and every pretext for delay has been put in the way of a fair investigation. At first the Porte refused to allow the Russian, French, and English ambassadors to have their own interpreters. The request was so obviously necessary that it ought to have been granted at once. But 'the powers" have patiently waited for the matter to be dragged along through the slow processes of Turkisk diplomacy. Every one knew that the delay of the decision had no other purpose than to gain time, while the officials in the terrorized districts were engaged in completing measures which might make a thorough investigation impossible, England has succeeded in extorting assurances from the Sultan that the Christians in Asia Minor shall be protected, and formal orders to that effect have been issued. How much this is worth may be estimated from the fact that arrests are being made in Constantinople, of Amenians who have subscribed to help the sufferers in Sassoun. It really seems to be high time for a new crusade. Shall any of us live to see the reconsecration of St. Sophia?

THE Scottish Church Society, the centre of the remarkable Catholicizing movement in the Established Presbyterian Church, held its second annual conference in Edinburgh, in February. The death of Dr Milligan, the first president, was a severe loss to the society, and Dr. Boyd, of Aberdeen, was prevented by a severe illness from being present this year. The leading speakers were the Rev. Dr. Leishman, the Rev. Dr. Sprott, and the Rev. Dr. John McLeod. There were some remarkable utterances which serve to indicate very clearly the tendency of this association. It was asserted that there were deficiencies in the Presbyterian discipline which could only be cured by the revival of the office of overseer. The lack of the rite of Confirmation was deplored. The use of the Gregorian tones in public worship was advocated. There were discussions on The Celtic Inheritance of the Scottish Church, The Holy Sacrament of Baptism, Sponsors, Training of Candidates for the Holy Ministry, The Revival of Churchmanship in Scotland, Church Architecture, and the Instruction of Catechumens. These seem strange subjects for a meeting of Presbyterian ministers. The society is not very large, but it has thus far met with remarkable toleration among ministers and people generally, which is variously explained as proceeding from secret sympathy or from contempt. But it does not seem altogether in accord with what we know of the Scottish temperament, that there should be such a marked absence of criticism if the movement were felt to be seriously wrong.

The Church of England

FROM OUR SPECIAL CORRESPONDENT.

On Monday, February 25th, Mr. Asquith brought in the new Welsh Disestablishment Bill, contenting himself with explaining to the House of Commons, in a cynically brief speech, its chief provisions. He contended that the local and national purposes to which the bill proposes to devote the revenues of the Church, were essentially of the nature of religious objects, and that therefore the question of sacrilege did not come in. Mr. Asquith's contention would scarcely have approved itself, it may be imagined, to the pious folk who left money and lands for the promotion of the Catholic Faith in Wales. Public baths and wash houses are excellent things in their way, but we doubt if the endowers of beneficies would consider them as promoting religion very effectually. Cleanliness is not godliness, though as the proverb reminds us, it is next to it. The cant and sophistries of Mr. Asquith were set aside by Sir Michael Hicks Beach who in a magnificent speech opposed the bill on the ground that the country recognized the unreality of the proceedings, and added that the Prime Minister had admitted that there was absolutely no prospect of the Bill becoming law. Good points were scored by other speakers on the Church side, one of them asking why it was not also proposed to relieve Dissent of its endowments, if it were so great a spiritual good for the Church to be relieved of them. The honors of the debate certainly rested with the Church party. Among the Ministerialists there was a lack of enthusiasm, amounting almost to apathy. And throughout the country, even in Wales itself, the zeal of the Liberationists seems to be waning. Possible in the near future, as the Welsh Church recovers her lost ground, the movement will die a natural death, and the Disestablishment party will find that they have as little real support from the country and in the House as is now found by the Irish Home Rulers, or the "Little Englanders." The Bill reappeared for the second reading on March 21st., when Mr. Asquith made some amends for the brevity of its introduction by a speech of some length and considerable ability. It cannot be denied that he dealt very ably with his scant material, and that he made the most of a bad case. But his whole pleading was really an abstract argument against Establishments in general, an argument for the Disestablishment of the Church in England as well as Wales, while he avowed that the Liberals had no intention of attacking the English Church. The opposition to the Bill was on the same general lines as before, and included a very able speech by Mr. Matthews, the late Home Secretary, himself a Roman Catholic. The remainder of the debate was conducted chiefly by the Welsh members who naturally have an eye to the demands of their supporters, and to the reproduction of their platitudes in the local press. The mail leaves too early for me to include in this letter the results of the division, which will probably be taken in a day or two, but there is no doubt that the Bill will pass. One noteworthy feature of the debate is the strong resistance offered by the Welsh members to the taking of a religious census. They assert continually that the Dissenters outnumber the Churchmen, though the fancy estimates range from 13 to 1 to 3 to 1. But any proposal for a religious census, which they might welcome as showing their strength, is immediately stigmatized as irreligious and profane, although such a census is taken every decade in Ireland without any trouble or objection.

St. David's Festival was celebrated enthusiastically by Welshmen in London. At the Welsh Evensong at St. Paul's Cathedral on the Eve there can hardly have been fewer than 8,000 present, and the vast Cathedral re-echoed to the familiar sound of the old Welsh hymns sung to the old Welsh tunes. In several English towns also, Welsh services were held for the benefit of resident Welshmen. On St. David's Day the two Archbishops presided jointly over an enormous Church defence meeting. Their keynote, and that of all the other speakers, was "No compromise." His Grace of Canterbury evidently had in mind the counsels which

have lately been offered to Churchmen, urging them to come to terms with the Liberationists, and to surrender a portion of the property of the Church, as a condition of retaining the rest. The majority of Churchmen will doubtless support unhesitatingly the Archbishop's plan of action. Compromise might be lawful, and even expedient, if the position and influence of the Church in Wales were waning, or even stationary. But her influence increases every year; and since not even the most sanguine Liberationist believes that disestablishment will be accomplished before the general election, (which will probably return the Conservatives to power) it is to be hoped that the Church may so consolidate her position as to render herself too strong to be attacked with any chance of success. Even now a reaction in her favor seems to be setting in among the Welsh electorate, and the natural dissidence and disintegration of Dissent is another force which is slowly and surely working on her side. That the Church question is by no means entirely a political one was admirably demonstrated at the great meeting by the fact that three of the chief lay speakers were extreme Radicals in politics.

The Dean of Rochester was accorded a very warm welcome on his return to Rochester from his visit to the United States. The bells of the cathedral rang out, and the citizens cheered repeatedly as the Dean drove through the crowded streets. In thanking the reception committee the Dean's first words were of the hospitality and the great kindness which had been extended to him on all sides during his American tour. The proceeds of his lectures, some $2,500, will be given to the Cathedral Restoration fund. The depreciation of Church property from its nominal value has lately been exemplified at Rochester. The Dean and Chapter of the cathedral, owing to the shrinkage in tithe and rent, have had their nominal stipends reduced by more than one-half during the last fifteen years, and they now find themselves obliged to reduce the staff of minor canons, upon whom devolves the duty of singing the daily offices in the cathedral. There are few cathedrals which have not suffered in an equal degree, and the country clergy find their incomes proportionately reduced from the same cause. The vicar of Sneinton, Notts, for example, has just resigned his cure on the ground that the expenses which he has to meet amount to $1,500 more than his diminished official income. It is becoming difficult for a priest without private means to accept a country cure, and it seems probable that in some districts a scheme of consolidation of benefices may have to be adopted, if the present depression in agriculture continues.

The appointment of Mr. Gore to a canonry at Westminster is a due recognition of great learning and piety, and will doubtless be justified by the work which he will do there. His influence among undergraduates during the first part of his tenure of the headship of Pusey House was remarkably strong, and is an earnest of the influence which he may exercise upon thoughtful Churchmen in London. But it cannot be denied that his essay in "*Lux Mundi*" and certain passages in his Bampton Lectures have alienated from him very many who had formerly regarded him as a leader of the Catholic school, and as a theologian in whom they might place implicit confidence. His first course of sermons at the Abbey results in the building being crowded to the doors.

The Broad Church school, which has long complained of neglect, seems at last to be coming in for a share of crown patronage. Dr. Percival is a Broad Churchman, though it is not probable that his views on any other question than that of the relation of the Church to the State, were taken into account when he was nominated to the See of Hereford. But the Rev. W. Page Roberts, the most noteworthy in many respects, of Broad Church preachers, has been appointed to the vacant canonry at Canterbury. The school of thought which he represents has for some time been steadily losing the considerable influence which it possessed in the days of Maurice and Kingsley, and its clerical adherents are few and undistinguished. That the position of the professed Broad Churchman is, to say the least, delicate and difficult, is admirably demonstrated by the Archdeacon of Manchester in a recent volume of sermons. In one passage he contends that the preaching of Christ is "the abolition of all priesthoods"; in another he asserts that "the priesthood is claimed for the clergy only because it is claimed for every minister of religion, and for every layman." A reviewer in *The Church Times* points out that the archdeacon has in the discharge of his office, formally and publicly to present persons to the bishop "to be admitted to the order of priesthood." But this order of priesthood the archdeacon declares in one place to have no existence at all, in another to contain all laymen. The assertions are self-contradictory of course, but if either be true, the office of the Archdeacon of Manchester is on his own showing, superfluous and even superstitious. It would be interesting to have the archdeacon's interpretation of the very definite language of the Ordinal.

The missionary bishopric of Nyassaland, one of the most arduous and honorable posts in our mission field, has been offered to the archdeacon, the Ven. Chauncey Maples, and has been accepted by him. The first bishop, Dr. Hornby, was invalided home last year, after a few months' work, but as the new bishop has served the Central African mission for twenty years, several of which have been spent at the Lake Nyassa stations, it may be supposed that he has become well acclimatized. There is much work to be done in the immediate future by the Church on Lake Nyassa. The slave-raiding troubles are by no means over, and the country is being so rapidly opened up by traders that it will tax all the resources of the Church to keep pace with material development. In Bishop Maples the mission will have a leader of great experience, and one who commands the complete confidence of both natives and Europeans.

Behind the houses of the historic Dean's Yard, Westminster, and almost under the shadow of the Abbey, the great hall of the Church House has been building for the last two years, and is now so near completion that it will be opened in the course of the summer. It will be remembered that the scheme of the Church House was definitely decided upon in 1887, as the Church's memorial of the Queen's jubilee. A large and convenient, though necessarily very costly, site was then obtained, and two or three houses standing upon part of it were adapted for temporary use. The great hall, the first installment of the permanent building, was begun shortly afterwards. It will seat 1,200 or 1,300 people, and will be of immense value for central Church meetings. In the basement will be smaller halls, for the use of the Lower House of Convocation, and the House of Laymen, besides numerous offices. In the temporary rooms there are several committee rooms, reading and writing rooms, a reference library of over 15,000 volumes, and the offices of many of the smaller Church societies. The officials of the house are able to supply information on all Church matters, and all official reports are filed for reference. It is in fact a central office for the business of the Church, and has already done much to strengthen and centralize Church work of every kind. Churchmen arriving in London from the United States are likely to find it of service to them, as all the leading American and Canadian Church papers are to be found there, and they would find themselves in touch there with every kind of Church organization. About $400,000 have already been spent on the site and buildings, and the Archbishop has just appealed to Churchmen for an additional $75,000 to complete the hall. When finished, the Church House will form a group of buildings in every way worthy of its purpose, clustering, as is fitting, around a chapel. The designs are of a late Tudor type, and Sir Arthur Blomfield is responsible for them.

There has been a slight recrudescence of the "Tithe War" at one of the old centers of strife in Cardiganshire, and it is noteworthy, as a sign of the times, that there was far less resistance than usual to the tithe collector, and that the public and the press did not take the notice of it which they took two years ago. It may have dawned upon the simple Welshmen that resistance only increases the amount they have to pay, by the legal costs of collecting it under difficulties, and that even if disendowment takes place the tithe will be collected, only by a State official who will not allow the abatement or the delay which the parson grants.

Dr. Percival's consecration to the See of Hereford took place in Westminster Abbey, on the Feast of the Annunciation. The sermon was preached by Canon Gore.

New York City

At St. Peter's church, Westchester, in the suburbs, a Mission has just been successfully conducted.

The rector *emeritus* of St. Ann's church, the Rev. Dr. Gallaudet, will hold a reception of old parishioners and friends on Tuesday, April 16th.

The White Cross Army held its 10th anniversary last week at Association Hall. The Rev. Dr. Wm. S. Rainsford made the address.

At St. Ann's church, the Rev. Dr. Krans, rector, Friday in Passion Week was observed as a time for intercession for foreign missions.

The noon services at St. Paul's chapel, which proved so successful during Lent, for men and boys, will be continued every Friday after Lent.

At the chapel of the Church Missions House a service was held on Saturday, March 30th, in farewell to the Rev. Yung Kiung Yen. The Eucharist was celebrated, and the Rev. Mr. Yen made an address.

At St. Andrew's church a special musical service was held on the evening of Palm Sunday, at which the rector, the Rev. Dr. Van De Water, delivered a lecture on "The Church in America."

At the church of the Ascension, the Rev. Percy S. Grant, rector, a musical service was held on the afternoon of Palm Sunday, at which was rendered Dubois' "Seven Last Words."

After Easter weddings are announced of Mr. Samuel Verplanck Hoffman, son of the Very Rev. Dean Hoffman, the service to be performed in Trinity parish; and of the Rev. N. A. Seagle, in St. Thomas' church.

At St. Johnland according to report just presented, there were 93 beneficiaries during the past year. The cost was $182.56 for each inmate. A total of $25,285 was expended, of which amount $5,336 was provided by interest on invested funds.

The anniversary of the declaration of independence of the modern kingdom of Greece was celebrated on Palm Sunday with a special *Te Deum*, at the Orthodox Greek church of the Holy Trinity, in W. 53rd st.

The 79th anniversary of the New York Female Auxiliary of the Bible Society, was celebrated at the Bible House, Thursday, April 11th. The Rev. Dr. Brooks of the church of the Incarnation, made one of the addresses.

The church of the Nativity has already a successor to its late rector. The Rev. P. S. Mesny, of Bayside, N. Y., who has just been elected rector by the vestry, entered upon his duties on Palm Sunday.

At the church of Zion and St. Timothy, Mercadante's setting of the "Seven Last Words," has just been rendered under the direction of Messrs. Warren R. Hedden and Wm. Smedley by the combined choirs of the parish and the church of All Angels.

The church of the Heavenly Rest is to lose its efficient assistant minister, the Rev. Arthur H. Judge, who has accepted the rectorship of St. John's church, Franklin, Pa. Mr. Judge who has been several years at the church of the Heavenly Rest, was formerly engaged in missionary work in Canada.

The burial services of the late Judge Randolph B. Martine were held at St. Andrew's church last week, and were conducted by the rector, the Rev. Dr. Geo. R. Van De Water, assisted by the Rev. G. Morris Wilkins and the Rev. Dr. G. W. Kettel. A large congregation attended, including many persons of prominence.

The vestry of the church of the Annunciation has provided that the stone altar and certain other chancel furniture shall go to the new edifice being constructed for St. Paul's church, Morrisania. The records of the parish will be placed in custody of the rector of that church, the Rev. Dr. T. R. Harris, who is secretary of the diocese.

The March meeting of the Church Club was held Wednesday evening of last week, on which occasion was discussed, "Evolution in its relation to the Church." The Rev. W. H. Wyatt Hannath, of Plainfield, N. J., read a paper. Addresses were also made by the Rev. Dr. Mortimer, of Philadelphia, and Lieut. Whistler.

At St. Matthias' Training Home, the Sisters of St. Joseph of Nazareth have come to realize need of enlargement of the work. They contemplate the founding an industrial school for girls where instruction for boarding pupils can be given at low rates, and they hope to be able to undertake such a work in the country soon.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the organ recitals by Mr. Chester on Wednesday afternoons during Lent were much appreciated. On Passion Sunday evening, the choir rendered "The Crucifixion." On Palm Sunday, "The Rameaux" was sung. The new organ in the chapel has been completed and will be used for the first time on the evening of Tuesday in Easter week.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, the Stations of the Cross have been said on the Friday nights during Lent, under the charge of the Men's Guild. A picture of the interior of the new church is placed in the nave, together with a list of such parts and ornaments as are to be included in the building, and which must be completed by offerings of parishioners. Already very important and liberal contributions have been made. Bishop Potter has appointed Friday night, April 26th, as the time for his official visitation of the parish. The classes for instruction have been meeting Thursdays during Lent.

The vestry of the church of the Holy Trinity has had an offer of $800,000 for the sale of its present property at 42nd st. and Madison ave. The New York Central and Hudson River railroad is understood to have made the offer, with a view to extending the accommodations of the Grand Central depot. The vestry has declined the offer, but has signified its willingness to sell the property for $1,000,000. What the church will do, if the question of removal is raised, is yet undecided. The risk of selling without securing a new site canonically, has already been demonstrated in the attempts of other parishes to acquire new locations.

The 23rd annual report of the Roosevelt Hospital shows an average of 155 patients treated during the past year, as against 149 for the year before. The average stay of each patient has been 21 days. In the accident room, 5,019 cases were treated, a large increase. The calls for ambulances numbered 2,265. Visits to patients in the out-door department reached the astonishing number of 79 768. The total expenses were $111,484.19, as against $118,176.54, for the previous year. The only notable gift was one of $5,000 from Edwin Boardman Clark, to endow a bed in memory of his father. There is greatly needed a nurse's home, enlarged quarters for private patients, and a new accident room of adequate size. An expenditure of $150,000 in carrying up the walls of the out-patient department building would give room for the first two purposes. A suitable accident room is estimated to cost $25,000 additional. Churchmen have already splendidly sustained this institution.

A large and earnest meeting of the executive committee of the American Church Missionary Society was held Tuesday, April 2nd. The object was to decide the future policy of the society, the finances of which have been crippled by the shortage already referred to in these columns; and to elect officers to fill the vacant places of secretary and treasurer. By unanimous choice, the Rev. J. Thompson Cole, of Washington, D. C., was elected secretary. The Rev. Mr. Cole is at present the assistant minister of the church of the Epiphany in that city, and was for seven years a missionary in Japan. After considerable discussion it was concluded to postpone the election of a treasurer. It is said that the finances of the society are so far improved that there is no longer any doubt as to its continuance of the work it is carrying on in the mission field. Denial is given to the rumor that the society will altogether merge in the Board of Missions. The affairs of the society will be managed, it is now professed, with more care than heretofore, on the financial side. The amount of shortage of the former treasurer is said to have been made good, but some other losses are still to be made up.

The trustees of Columbia College met Monday, April 1st. Prof. Edward D. Perry was transferred from the chair of Sanscrit to the Jay professorship of Greek, made vacant last spring by the resignation of Prof. Henry Drisler. Prof. James R. Wheeler, of the University of Vermont, was appointed Prof. Perry's associate. Prof. Frank N. Cole was appointed to do the graduate work in mathematics at Columbia and at Barnard College. He is a graduate of Harvard, but comes from the University of Michigan. President Seth Low, LL. D., reported to the trustees that Mr. Nicholas Murray Butler had been re-elected dean of the school of philosophy, and that Prof. John W. Burgess had been chosen dean of the school of political science, with Prof. Munroe Smith as acting dean. An amendment to the statutes was made by the trustees for the establishment of 30 university scholarships of the value of $150 each, to be awarded to students having the degree of Bachelor of Arts. The committee on buildings and grounds reported that the new buildings for the medical school are well under way, and that the addition to the Sloane Maternity Hospital is also in course of construction. The committee also reported that the work on the site at Morningside Heights had been begun, and that the working plans for the library were so far completed that the bids could be submitted to the next meeting of the trustees. The committee was authorized to remove all buildings occupying room needed for the new library, and to have plans made of the buildings of he college and scientific schools.

General Theological Seminary.—Ground has been broken for the new building on the campus of the General Theological Seminary for the residence of the Rev. Prof. Seabury, already referred to in the columns of The Living Church. The next building to go up will probably be the refectory and gymnasium. It will be begun this year. The class of '93, acting in accordance with a suggestion made at the commencement dinner of that year, effected a permanent organization for the purpose of securing funds for erecting this building. The structure, a plan of which was included in the original scheme for all the seminary buildings, adopted by the trustees in 1883, is to be erected on the northwest corner of Chelsea Square facing 10th avenue and 21st street. The basement will be for the kitchen, laundry, and store rooms. The first floor, which will be six feet above the level of the street, though partially below the level of the quadrangle, will be the gymnasium, 22 feet in heighth, equipped with all the improved appliances for physical culture, including a running track and bowling alleys. Above the gymnasium a large hall, over 30 feet in height, with a breadth of 40 and a length of 80 feet, will be used as the refectory. It is to be finished with an open woodwork ceiling, like the great dining halls at Oxford and Cambridge, and will have a large oval window facing the campus, and others opening on 21st street. It is expected that these windows will in time be filled with stained glass memorials of distinguished alumni, and that the walls as in the English universities will be adorned with the portraits of the professors and benefactors of the institution. There will be a small gallery for the accommodation of visitors on the occasion of commencement dinners, and other public exercises. It is also hoped to include in the building a commons room, where social meetings of students may be held. In grateful recognition of all that the present Dean, the Very Rev. Dr. Hoffman, has done for the seminary, it is proposed to name this alumni building Hoffman Hall. The cost of construction will probably reach $100,000. A large relief map of Palestine, purchased by the dean when in Europe, has just been received. It will be placed in the library, where it will be at the service of the students.

Philadelphia

The architect of the new diocesan house reports that he will have the building under roof by June 1st.

Stainer's "Crucifixion" was sung on Saturday evening, 6th inst., by the vested choir of St. James' church, Hestonville, at St. George's church, West End.

On Thursday evening, 4th inst., Bishop Whitaker made his annual visitation of the church of the Covenant and administered Confirmation to a class of 71 persons presented by the rector, the Rev. J. J. Moore; he also preached the sermon.

At the annual meeting of the Pennsylvania Society of the Sons of the Revolution held on Wednesday evening, 3rd inst., in Independence Hall, the Rev. G. Woolsey Hodge, chaplain, offered prayer, and at the election for officers for the ensuing year Mr. Hodge was re-elected chaplain.

The Rev. Dr. W. N. McVickar, of Holy Trinity, has signified his wish that the offertory on Easter Day shall reach the sum of $30,000 to pay off the cost of a new extension. This amount will, in all probability, be given, as the liberality of this wealthy congregation is well known.

At a meeting of the vestry of All Saints' church, held 1st inst., the Rev. Robert McKay, D. D., was unanimously elected rector, and the Rev. H. L. Duhring was made rector *emeritus* after a rectorship of 26 years. Dr. McKay has been in charge of All Saints' during the greater portion of his diaconate, and also since his advancement to the priesthood.

At the inauguration of the Hon. Charles F. Warwick as Mayor of the city, the exercises were commenced by the Rev. Dr. R. A. Edwards, rector of St. Matthias' church, of which Mr. Warwick is a member. After reading Romans xiii, he offered prayer. On the same day, at the re-organization of Select Council, the Rev. Charles Logan, rector of St. Jude's, read prayers suitable to the occasion.

A correspondent calls attention to an error in our last issue as to the Confirmation and first Communion of the late Hon. Richard Vaux. The facts are that Mr. Vaux was baptized by the Rev. Frank A. Sanborn in St. Mark's church, Philadelphia, on Sept. 9th, 1892. He was confirmed by Bishop Nicholson, of Milwaukee, at St. Mark's church, on Oct. 27th, 1892, and received his first Communion at the hands of the Bishop of Milwaukee shortly after his Confirmation.

The last of the special series of musical services at old St. Andrew's, the Rev. Dr. W. F. Paddock, rector, occurred on Sunday evening, 31st ult., when the regular choir, assisted by several amateurs and the St. Andrew Choral Society, rendered Buck's service in B flat, Gounod's 95th Psalm, and the hymn "Lead, Kindly Light" in an artistic manner. The sermon was preached by the rector.

The last of the series of musical services at the church of the Incarnation, the Rev. Dr. J. D. Newlin, rector, under the auspices of the Brotherhood of St. Andrew, was held on the night of Palm Sunday. The vested choir, assisted by the members of the Glee club of the University of Pennsylvania, rendered the service, which included, "Father in heaven," by Dow, and Gounod's "O Saving Victim;" the whole under the direction of Paul Kirchner, choir master. The sermon was delivered by the Rev. Dr. Guthrie.

On the evening of the 30th ult. a fair was given at the residence of Mrs. Hugh B. Houston in West Philadelphia, under the auspices of the Rosebud Club of the Home of the Merciful Saviour for Crippled Children, for the benefit of that institution. The house was beautifully decorated and there was a pretty display of fancy articles from which, in a very short time, the handsome sum of $400 was realized. The success of the affair was largely due to the efforts of the five lady patronesses.

Palm Sunday was observed in many of our churches by special services. At the church of the Annunciation, the Rev. D. I. Odell, rector, the High Celebration was preceded by the blessing of the palms and a procession. The music of this service was Plainsong, except the "*Hosanna, Filio David*," which was from Mercadante. Mozart's 7th Mass was sung at the Celebration. At the night service there were solemn vespers. At the church of the Beloved Disciple, the Rev. George R. Savage, rector, there was also a procession and distribution of palm branches, following which Eyre's Communion Service in E flat was sung at the 10:30 A. M. Celebration, and Gadsby's Service in C at Evensong. The rector preached in the forenoon, and the Rev. Charles Logan at night. At Christ church mission, Franklinville, the Rev. T. J. Taylor, priest in charge, there was a procession of children carrying palms and singing Hosannas, to which succeeded the celebration of the Holy Eucharist. At the offertory a part of Rossini's *Stabat Mater* was sung by Miss E. Virdon. The procession was repeated at Evensong.

Chicago

City.—At Grace church, on Palm Sunday morning, Bishop McLaren confirmed a class of 66 presented by the Rev. Dr. Locke, the outgoing rector. A short missionary sermon was preached by the Rt. Rev. Dr. Barker, Bishop of Olympia. After the Confirmation service Bishop McLaren paid an eloquent and loving tribute to the noble work of Dr. Locke's rectorship of 36 years, which terminates on Easter Sunday. Holy Communion was then celebrated by the assistant minister, the Rev. E. M. Stires.

On Passion Sunday at 3 p. m. the Rev. A. W. Mann officiated in All Angels' Deaf Mute mission.

The Sisters of St. Mary have at last secured title to the piece of property east of the cathedral and the Mission House, and immediately adjoining the latter. The lot is 50 by 100 feet, at present occupied by the three-story and basement building known as 209 and 211 Washington Boulevard. This is to be utilized as a home for children. Subscriptions towards the purchase fund now aggregate $10,600 of which $10,100 is immediately available. The project for the establishment of a home for children first took definite shape about four years ago, and the subscriptions have been in sums varying from a few cents to $5,000. The last named amount was a bequest from Mrs. Tolman Wheeler to the St. Mary's Mission Society, the donor expressing the hope that the money might be used for the benefit of young girls. It is a sign of great interest taken in this work that the various guild meetings at the Mission House raised over $1,000. By way of a beginning, the Sisters, last fall, rented a small frame house on the corner of Washington Boulevard and Peoria sts., where they have been able to care for a limited number of children, 15 being all that the house can be made to accommodate. Owing to this lack of room many applicants have from necessity been refused. The lease of this house expires the 1st of next May, when it is the purpose of the Sisters to take the children to another house for a few months, and in the meantime to have the recently acquired building put in thorough order that it may be ready for occupancy in the autumn.

Evanston.—St. Mark's parish, the Rev. Arthur W. Little, rector, is to be congratulated on the assurance that its debt will be paid at Easter, and the beautiful church consecrated soon after, namely, on St. Mark's Day, April 25th. In spite of the hard times which have been severely felt in Evanston, St. Mark's has this year paid its current expenses, reduced its debt, and contributed (directly or through the Woman's Auxiliary), more than $2,000 to missions, diocesan and general.

Diocesan News

Maryland

William Paret, D.D., LL.D., Bishop

Baltimore.—The Bishop has written a letter, in answer to a query from a member of the diocese, in which he says that he is opposed to suppers and entertainments under the auspices of any Church society or organization.

Gounod's "Gallia" was sung Sunday, March 31st, at Memorial church. The chorus was under the direction of Mr. Wm. H. Rose. Mr. Robert Jones was the organist.

On Tuesday, April 2nd, the Bishop confirmed a class of seven persons at St. Bartholomew's church, assisted by the rector, the Rev. Edward H. Ingle.

Mr. Hugh B. Jones, treasurer of the Baltimore Equitable Society, and who was for nearly 50 years a vestryman of St. Andrew's church, died Monday, April 1st, in the 73rd year of his age.

The marriage of Miss Carolyn R. Potter, daughter of Mr. W. S. Potter, of this city, to the Rev. Wyllys Rede, rector of Emmanuel church, Rockford, Ill., will take place in the church of St. Michael and All Angels', Baltimore, April 20th.

The Rev. Randolph H. McKim, D. D., rector of the church of the Epiphany, Washington, D. C., delivered the second address of the series on the division of the diocese of Maryland, on Sunday, March 31st, at the church of St. Michael and All Angels'. Dr. McKim set forth the necessity and advantages of dividing the diocese.

Bishop Paret confirmed five persons at St. Mark's church, on Wednesday night, April 3rd.

Mr. John H. Wyman, formerly of Baltimore, died at his home in New York, Tuesday, April 2nd, aged 73 years. Mr. Wyman was a prominent Churchman. Of late years he has devoted most of his time and much of his means to charitable work.

Mr. George A. Reinecker, of this city, has purchased the ground upon which old Trinity church stands, and presented it to the rector and vestry of the church. The ground was leased at the annual rental of $200, and belonged to the estate of the late Judge Wm. A. Stewart. This gift, with his previous offerings, makes over $6,000 that Mr. Reinecker has given the church since April, 1894, when the Rev. Julius E. Grammer became rector. In August, 1894, when extensive improvements were being made to the church, Mr. Reinecker presented a memorial window to the old communicants of the church, which was placed in the south wall of the building, while a brass tablet to Mr. Reinecker, in memory of his generous gifts to the church, was being erected on another wall. The only debt which now remains on the church is a mortgage of $1,600, which, it is expected, will be paid off with the aid of the Easter offerings. The only conditions that Mr. Reinecker attaches to the present gift are that the rector and vestry shall use due care to see that stated public services are provided, and that the teachings and worship shall be in accordance with the canons and Book of Common Prayer of the Protestant Episcopal Church. The total gifts to the church during Dr. Grammer's rectorship, amount to over $10,000,

while $5 000 have been expended in needed improvements to the building.

WASHINGTON, D. C.—Bishop Paret on Sunday, March 31, preached at St. Thomas' church, and in the evening he preached and confirmed a class of 11 persons at the church of the Incarnation. In the afternoon he confirmed a class of 19 at Ascension church, assisted by the rector, the Rev. J. H. Elliott. There was singing by the vested choir.

The Rev. William B. Bodine lectured April 2 at Trinity church, under the auspices of the Churchmen's League, his subject being, "The Christian Man in Business."

BROOKLAND.—The Sunday school pupils of St. Clement's church, henceforth to be known as the church of our Saviour, with 65 communicants, marched out from the hall in Brookland, where they have been worshiping, Sunday, March 31, and laid the corner stone of a new edifice. At the head of the procession was borne a banner of white on which the name of the church and the date of the ceremonies were inscribed. The Rev. James A. Buck, the venerable rector of the Rock Creek parish, of which the church of our Saviour is a mission, was awaiting the procession on the hillside near the corner of Concord and Thirteenth streets, on the site where the foundations and portions of the walls of the new structure have been erected. About 4 o'clock the scholars opened the programme by singing "The Church's One Foundation", after which the Rev. J. T. Crowe offered prayer. After the laying of the corner stone the Rev. Thomas S. Childs delivered the address. It is expected the building will be ready for occupancy about the middle of May. The site was donated to the parish by Major and Mrs. Green C. Goodloe. The structure will be of brick with a truss roof and Gothic windows, of which three will be memorial windows. The building will be 27 feet and 9 inches wide, and 65 feet long. The Rev. J. T. Crowe, the present rector, was given temporary work in this field in June last, and three months later was elected to continue it. The vestry and congregation of Rock Creek church have contributed $500 to the building fund.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The Free Kindergarten Mission school under the auspices of the Church in New Orleans, and particularly the cathedral, has been endowed for 25 years, the lady furnishing the endowment believing that it will be self-supporting in that time. There are boys, and girls industrial schools, mothers' evenings, Saturday drawing and sewing classes, and now a large and well furnished kitchen has been added, at a cost of $200, to form the basis for instructions on cooking, scientific and hygienic. Mrs. Ella Luria Hoyle has been engaged to instruct the classes, all expenses being borne by the generous foundress. It is thought this will be a boon to the public and give an education to those who may be called upon to support themselves as domestics.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The work on the new Trinity church, Florence, has been helped very materially by a gift of $250 from the American Church Building Fund Commission; this with an amount received from several parishioners, and from the parish guilds, enabled the roof contract to be settled. Of the four large windows designed for special memorials, two have already been provided for, and the young ladies guild will put in such windows as are not special memorials. The members of the parish are working hard to have the church ready by Easter. There will be no debt on the new church, as all the work has been paid for as it progressed. The pews and chancel furniture from the old church will be used temporarily until they can be replaced by new ones.

The Rev. Mr. Whitaker has become secretary of the Church Unity Society of Alabama.

The Y. M. C. A. of Montgomery had the privilege recently of hearing Dr. Powers, rector of St. John's church, in a strong and instructive address on "Manliness." The vested choir and the chapter of St. Andrew's Brotherhood of St. John's church, combined to make the service a great success.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

A bell weighing about 400 lbs has recently been presented to the church of the Good Shepherd, Corpus Christi. This bell was once in use on the gunboat Rio Bravo, on the Rio Grande, and not having been used for many years, the Secretary of War, through General Wheaton, gave it to the Bishop, by whom it was presented to the church at Corpus Christi. It is hoped that the bell will be blessed and put in its place before Easter.

St. Clement's church, El Paso, and St. John's, Brownwood, have each made arrangements to put in stained-glass windows, individual gifts, and mostly memorials.

St. Stephen's church, Goliad, has been much improved by repairs inside and out. A fence has been put about it, and the property presents an attractive appearance.

Although the mission at San Diego has but 8 members, yet the building, an old deserted tin shop neatly furnished with seats, is generally filled and sometimes crowded at the Monday night service, the only time the missionary can be there. The congregation is composed of members of the different denominations, even some Roman Catholics. It is the hope that soon lots will be obtained and a more suitable building erected.

The Rev. Dr. Bates, rector of the church of the Redeemer, Eagle Pass, has resigned the same and accepted a call to a parish in Kansas City, of which he will take charge immediately after Easter.

It will probably be necessary in the near future to enlarge the Diocesan School, the West Texas Military Academy, to provide for its remarkable growth. But five more boarding pupils could be received and but twenty more day scholars, all which vacancies will probably be taken up at the next session. With the proposed addition the institute will be entitled to a resident commissioned officer of the United States army. For this needed addition the Bishop has in hand $500 and needs about $1,000 more.

Owing to inability to secure a hall for the colored congregation recently organized in San Antonio, they are compelled to meet temporarily in a house. For the success of the work it is very necessary to have a building exclusively for Church purposes, and their plan is to erect a structure which will not cost over $400, part of the funds for which have already been subscribed.

In addition to a branch of the Woman's Auxiliary, St. Paul's church, San Antonio, has recently organized a branch of the Junior Auxiliary, which already numbers 26 members, each one answering to the name of some missionary bishop or some worker in the missionary field.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

THE BISHOP'S APPOINTMENTS

APRIL

7. Chesterfield, all day.
9. 7:30 P. M., Rantoul.
10. 7:30 P. M., Mansfield.
11 and 12. Bloomington, St. Matthew's, Confirmation and Three Hours' Service.
14. Springfield, A. M., Pro-Cathedral; 7:30 P. M., Christ church.
21. Springfield, A. M., St. Luke's; 7:45 P. M., St. John's.
23. 7:30 P. M., Christ church, Collinsville
24. 7:30 P. M., Grace church, Greenville.
28. St. John Baptist Mission, Elkhart.
30. 7:30 P. M., Grace church, Paris.

MAY

1. 7:30 P. M., Holy Trinity, Danville.
2. 7:30 P. M., Hoopeston.
3. 7:30 P. M., Charleston.
4. 7:30 P. M., lecture, Charleston.
5. Mattoon, all day.
6. 7:30 P. M., Shelbyville.
7. Semi-annual meeting of the Diocesan Board of Missions, Champaign.
8. Missionary meetings, Champaign.
9. 7:30 P. M., Jerseyville.
10. 7:30 P. M., Carrollton.
12. Pekin, all day.
13. 7:30 P. M., Havana.
14. 7:30 P. M., Petersburg.
15. 7:30 P. M., Mason City.
19. Decatur, 10:30 A. M. and 7:30 P. M., St. John's; 3:30 P. M. Grace mission.
26. Litchfield.

JUNE

4. Commencement at St. Agatha's school, Springfield.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The rector of St. Luke's church, the Rev. Henry C. Swentzel, has knowledge of three proposed Easter offerings to the amount of $12,000, of which one alone will be $10,000, all to be applied to the reduction of the mortgage indebtedness amounting to $29,000.

On the fourth Sunday in Lent, at St. Peter's church, the Rev. Lindsay Parker, rector, the Bishop of East Carolina in the absence of the Diocesan, administered the rite of Confirmation. The class, consisting of 57 members, had been under instruction for three months last past, and was a peculiarly hopeful one. Its composition shows many interesting features: Total number, 57; male, 23; female, 34; average age, 23½, of those 17 years and over, male, 13; female 22; of those whose ages were between 25 and 50, males 7, females 11; range of ages 14 to 54; from Sunday school 32, from church 31; formerly Methodist 13; formerly Presbyterian 2; formerly Dutch Reformed 4; formerly Lutheran 2; formerly Congregationalist 4; formerly Baptist 1.

Just before Lent the parish rooms of the new St. Andrew's church were filled to overflowing by the friends of the Girls' Friendly society of the parish. The occasion was a diversified musical and literary entertainment with tableaux, the participants being a large number of the young people of the congregation. This Friendly society, organized only four or five months ago, has already grown to be one of the largest in the diocese, to a great degree through the painstaking efficiency of Mrs. Ackley, wife of the rector, the Rev. W. N. Ackley.

NORTHPORT.—On Wednesday, March 27, at Trinity church the Rt. Rev. Alfred A. Watson, D. D., confirmed 24 persons who were presented by the rector, the Rev. Wm. Holden. There were 11 males and 13 females, one of the latter being colored. For a small rural parish this is a very large number of candidates, and represents much faithful work done by the energetic rector. Trinity parish has received lately a handsome brass alms bason, made by the Gorham Company, and presented by several parishioners as a thank offering.

Seaford lies about midway between Wantagh and Massapequa stations on the Long Island railroad, and is pleasantly close to the Great South Bay. It makes an excellent headquarters for sailing, fishing, and gaming expeditions, and Churchmen seeking summer amusement of this kind might do worse than pay it a visit. It possesses a charming church, dedicated to St. Michael and All Angels', in which frequent bright and hearty services are held, and is also the centre of no little Church activity. In August, 1889, the first Church service ever held in Seaford was conducted by the Rev. Mr. Huntington, in a rough shed, formerly used as a drinking saloon, and was followed by other services conducted by kind clergymen, including the Bishop of Dakota, who willingly gave time and energy to aid the mission promisingly inaugurated. Baptisms and Confirmations succeeded in due course, and on 3rd Sunday after Trinity, 1890, 20 persons from Seaford received the Holy Communion at Grace church, Massapequa. In September of that year, the Rev. William Wiley, rector of Grace church, was appointed by the Bishop first priest in charge of the mission at Seaford. Under his able and efficient ministry the work grew apace, and the people showed great desire to help in the building of the church which, mainly through the munificence of some wealthy residents of Massapequa, was finished in the following summer, and consecrated on the Feast of the Transfiguration, 1891. The church, which seats 150 people, was beautified by many costly gifts. In March, 1892, the work appearing to warrant the presence of a resident minister, the Rev. C. H. Schultz became resident priest in charge, and worked with considerable energy for about two years, but in the spring of 1894, the two most earnest and active lay supporters and workers went over to the Church of Rome. They had been, practically, the founders of the mission, wealthy people with wealthy friends whom they interested in the work; while the people of Seaford are almost entirely baymen and traders of small means, so that the results of this severance were formidable and far-reaching. By the early summer, the congregation had dwindled down to scarce a fourth of their former dimensions; finances were at a very low ebb, and all the heart seemed to have gone out of the guilds and other organizations, and the Rev. Mr. Schultz had retired to other fields of labor. At this crisis the Rev. Wm. W. Wiley came forward and again accepted the responsibilities of priest in charge, without fee or renumeration of any kind. The Bishop sent to his aid Mr. H. Newman Lawrence as resident lay reader, and so the work was, as far as possible under the circumstances, continued. Mr. Lawrence has since been ordained deacon. The congregations are resuming something of their former proportions, the Sunday school and guilds are showing more life, and altogether the mission is reviving from the shock of last year, in everything but finances. The people do what they can for their Church, but cannot, unaided, maintain the services. It is to be earnestly hoped that the good work will not be allowed to drop, nor that any vantage ground formerly occupied by the Church will pass into the hands of another communion, for want of the necessary funds.

Connecticut

John Williams, D. D., LL.D., Bishop

All Saints Memorial, the Rev. F. B. Draper, rector, New Milford, is to have a chime of bells in the near future. The old tower is to be taken down and a new one built, which will greatly add to the beauty of the church. The new rectory steadily advances towards completion and will be ready for occupancy some time during the summer.

NEW HAVEN.—This month of April brings the fiftieth anniversary of the organization of St. Paul's parish, the Rev. E. S. Lines, rector. The meeting at which it was organized was held in the Gregson St. lecture room, April 5, 1845. Thirty-six persons signed the articles of association and Mr. John C. Hollister was elected parish clerk. On Wednesday evening, April 9th, in the school room of Mr. Sydney A. Thomas, corner of Olive and Wooster streets, the first officers of the new parish was elected. The parish was admitted into union with the diocesan convention, June, 1845. The commemoration will be after Easter under the care of the Church Club.

The attendance at the Sunday school during the winter has been very good. The Infant class has had an attendance of nearly 100, and 181 little children have been registered since October. The Intermediate class has had an attendance of 60 or 70. In the main school there are commonly 150 or 160, and in the Bible classes 50 or 60. The steadiness with which the young men and young ladies of the Bible classes have come has been most gratifying. St. Paul's church club has entered upon its third year and in-

terest in the meetings is maintained. On the evening of December 11, 1894, Rev. W. A. Beardsley read a paper on Antwerp Cathedral and Westminster Abbey. In January, Rev. Mr. Lines read a paper on Religious teaching in the Public Schools. In February Mr. Rathbone Gardner, of Providence, made an address on the Relation of the Church to Secular Activities. In March, Prof. W. H Brewer gave his celebrated lecture on the voyage to Greenland last summer. The attendance at the meetings has averaged about fifty men. After the lecture with its discussion, refreshments have been served. The meetings of the club have been very useful in keeping men who worship in the church in knowledge of one another, and in making an opportunity for new men to become acquainted.

Indiana

On Monday, April 1st, in the evening, a joint service in the interests of Church work among deaf mutes was held in St. John's church, Lafayette, the rector, the Rev. Mr. Blake, reading the service and sermon, and the Rev. Mr. Mann interpreting.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—The Bishop has just finished his visitations and Confirmations: Calvary 10, St. John's 6, Trinity 29, Grace 14, St. Mark's 23, St. Paul's 32, St Luke's 4.

OBERLIN.—The Bishop visited Christ church, the Rev. F. S. Moore, rector, on the evening of Tuesday, March 19th, and confirmed an interesting class of adults, one being the treasurer of the parish, and another the sexton of the church. Every member of the class has been reared outside the Church. The music, for which the parish is noted, was exceptionally fine, the service being by Gounod, and the anthems being Attwood's "Come, Holy Ghost," and Spohr's "How lovely are Thy dwellings fair."

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

27. Church of the Holy Communion, Lawsonham.
28. St. Paul's, Kittanning; P. M., St. Mark's, Ford City.

MAY

1. Indianapolis, consecration.
2. Church of Our Father, Foxburg.
3. Christ church, Tidioute.
5. Trinity memorial, Warren; evening, church of Our Saviour, Youngsville.
6. St. Luke's, Kinzua.
7. Mission at Kane.
8. St. Peter's, Waterford.
9. St. Matthew's, Union City.
10. St. Matthew's, Lundy's Lane.
12. Erie: St. Paul's; P. M., St. Alban's; evening, St. Vincent's
13. St. John's, Sharon, Institution.
16—17. Uniontown, Southern Convocation.
18. Christ church, Brownsville.
19. St. Paul's, Monongahela City; P. M., St. Mary's, Charleroi; Evening, St. James', Pittsburgh.
20. Guild of St. Barnabas.
22. Trinity, Washington.
23. Ascension, Pittsburgh; evening, St. John Evangelist, Franklin.
24. Calvary, Townville.
26. St. James' memorial, Titusville; evening, Christ church, Oil City.
27. St. Mary's, Red Bank; evening, Holy Trinity, Brookville.
28. Church of Our Saviour, DuBois.
31. St. Michael's, Wayne; evening, St. Thomas', Smicksburg.

South Carolina

Ellison Capers, D.D., Bishop

The mission house and soup kitchen enterprise in Columbia has been successfully launched and bids fair to be a great power for good in the archdeaconry. It is located on Washington st., between Main and Sumter. Here goods of all description, mostly sent by friends in the North, are sold to the poor at a nominal price. During the recent bitter weather large numbers of shivering and hungry applicants were fed without charge. A number of charitable ladies in the city have bought soup tickets to the amount of $5 to give to the poor who come to them for food.

St. Michael's church, Charleston, has met with a great affliction in the death of its dearly beloved rector, the Rev. Drayton Grimke. During his brief rectorship he accomplished a lasting work in the parish. He re-established the Sunday school and organized it upon its present basis. He introduced the early celebrations of the Holy Communion on Sundays and saints' days; and above all, by precept and example impressed upon his congregation the power of a saintly life. On the Sunday nights in Advent he preached a memorable series of earnest and deeply-impressive sermons on the "Four Last Things." He is among the number of whom it may truly be said: "Blessed are the dead which die in the Lord . . . they rest from their labors, and their works do follow them." The funeral services were held at St. Michael's, Thursday afternoon, March 28th. The Bishop and the city clergy were present; the Sunday school, so closely identified with the late rector, attended in a body, each child bringing flowers, which were afterwards carried to the grave. The interment was at Magnolia Cemetery, where the Bishop read the concluding portion of the burial service.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

CHELTENHAM.—On the 3rd Sunday in Lent, Bishop Whitaker made his annual visitation to St. Paul's church, where he confirmed 23 persons, presented by the Rev. H. L. Duhring, priest in charge, and also preached the sermon.

HATBORO.—Bishop Whitaker, on the 3rd ult., confirmed four persons and preached in the mission of the Advent. The class was presented by the Rev. Harry F. Auld, who is in charge of this mission.

JENKINTOWN.—On the morning of the 1st Sunday in Lent, Bishop Whitaker administered Confirmation to a class of nine, presented by the Rev. E. Coles, rector, preached, and celebrated the Holy Communion.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—At Emmanuel church the Bishop administered the rite of Confirmation to 40 candidates; 12 of these were from the mission chapel of the Ascension.

The Rev. Dr. W. C. Winslow recently delivered an address on Old Testament History from a scientific point of view, at Parker Memorial.

Within a month $5,184.10 have been given to city missions; of this 1,143.17 came from Trinity church.

The Bishop of Vermont has been obliged to cancel his engagement to preach at St. John the Evangelist's on May 6.

An April fair will be held in Hotel Brunswick for the benefit of work among the colored folk of St. Augustine's church. The children will sing their carols and several readings will be given as part of the entertainment. The Easter Mystery will be sung at this church on Thursday in Easter week, and on Monday and Tuesday following.

At the fifth annual meeting of Trinity church zenana-band, the Rev. Dr. Donald presided and Bishop Lawrence made an address. The total receipts for the year have been $343 This has been distributed among missions in India, including the Phillip Brooks memorial scholarship at Calcutta.

SOUTHBORO.—Twenty-nine persons (13 from St. Mark's school) were confirmed recently in the parish of St. Mark's by Bishop Lawrence. The service for consecrating the tower and nave will be held on April 25th.

New York

Henry C. Potter, D.D., LL.D., Bishop

HAVERSTRAW.—On the fifth Sunday in Lent the Bishop made an official visit to St. Luke's church and confirmed 29 persons who were presented by the rector, the Rev. W. A. Masker. The Bishop expressed his pleasure in seeing the improved condition of the church building, which has been thoroughly repaired during the past year, and in noting the signs of a new life for the parish, made evident by the class confirmed.

Southern Ohio

Boyd Vincent, D.D., Bishop

A large congregation was present at St. Paul's church, Cincinnati, on the morning of April 3rd, to witness the ceremony of setting apart Mrs. Emma B. Drant as a deaconess. Some 20 of the clergy were present in the chancel. The candidate was presented by the Rev. John H. Ely. The Bishop was assisted by the Rev. Messrs. William T. Manning and Frank W. Bope. Preceding the ceremony, the Bishop preached an interesting and instructive sermon, giving in brief a history of the usefulness and work of women in the Church from the days of the Apostles down to the present time. Mrs. Drant will work under the Rev. William T. Manning, at Trinity church and Clifton Heights mission.

On Sunday, March 31st, in the morning, at St. Paul's church, Cincinnati, Bishop Vincent confirmed a class of 34, presented by the assistant minister, the Rev. Frank W. Bope. In the afternoon he visited St. Andrew's mission for colored people, and confirmed a class of five, presented by Archdeacon Edwards. This is the third class confirmed at this mission in the past four months. The members hope soon to have a clergyman of their own, who can give all of his time to the work. In the evening of the same day, the Bishop confirmed a class of five at the church of the Epiphany, presented by the Rev. George N. Eastman.

On Sunday, March 10th, in the morning, Bishop Vincent confirmed a class of 12, presented by the Rev. J. De B. Kaye. In the afternoon he preached at the mission at Addyston, and in the evening at the mission in Home City, both under the charge of Mr. Kaye. The mission at Addyston is developing with great rapidity, under the careful and earnest work of Miss Kaye, who formerly attended the Deaconesses' Training School in Philadelphia. A "Woman's Society," with a membership of 25, has been organized. A free kindergarten has been started, and all the necessary equipments, such as chairs, tables, gifts, piano, and blackboard, has been furnished by the Addyston Pipe Co., who have also given the building free of rent, and the care of it.

SPRINGFIELD.—St. Mary's Sisterhood of the church of the Heavenly Rest, met on March 25th, for the purpose of re organization. It was started last November by Mrs. Stron Vincent, who also organized the one at Grace church, Avondale, which is so well known for its good works. The report presented showed a membership of 37, a gain of 12 during the year. The average attendance has been 22. The officers for the past year were re-appointed. The Sisterhood is now taking care of and clothing an orphan child in a school at Memphis, Tenn.

COLUMBUS.—The Brotherhood of St. Andrew, of Trinity church, gave a reception to the men of the parish, in Trinity House, on the evening of March 7th. The attendance was large. A pleasant feature of the reception was an interesting lecture delivered by the Rev. Washington Gladden, D. D., on the subject of "Social Life in England."

TROY.—The Rev. C. M. Roberts is delivering an admirable series of sermons on Tuesday and Thursday evenings. His subjects are as follows: "Origin of man," Original Sin," "The Incarnation," "Atonement," "Regeneration," "Baptism," "Repentance," and "Salvation." Upon Wednesday and Friday afternoons he is lecturing on "The Book of Common Prayer."

DAYTON.—The Rev. A. W. Mann, the missionary to deaf-mutes, held a service in St. Clement's deaf-mute mission, in the chapel of Christ church, on the evening of March 7th. On the following evening he held a service in All Saints' mission, Trinity House, Columbus.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assistant Bishop

On Sunday, March 24th, Bishop Newton visited th churches in Fredericksburg, confirming 7 at St. George's an 11 at Trinity. It is only a few weeks since that he visited St. George's, and confirmed 52. On the 25th he went to Spottsylvania Court House, and confirmed one at Christ church, and the following day in Stafford Co., he confirmed 4 at Clifton chapel, and on Wednesday, 2 at Acquia church.

On Sunday morning, March 31st, Bishop Whipple visited Holy Trinity, Richmond, confirming a class of 10, and in the evening, Monumental church, where he confirmed 27. At the latter service, the Bishop preached a sermon of more than usual power.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

THE BISHOP'S 27TH VISITATION

APRIL

7. Albany. A. M., St. Peter's; P. M., St. Paul's.
9. P. M., Holy Innocents, Albany.
10. P. M., Trinity, Albany.
11. A. M., Church Home, Troy; P. M., Grace church, Albany.
15. P. M., Trinity church, West Troy.
16. A. M., Kinderhook; P. M., Philmont.
17. A. M., Athens. Hudson; afternoon, All Saints; evenin Christ church.
18. A. M., Lebanon Springs; P. M., Chatham.
19. Afternoon, Sandy Hill; evening, Glens Falls.
20. A. M., Whitehall; P. M., Round Lake.
21. Troy. A. M., St. Paul's; afternoon, Holy Cross; evening, St John's.
22. Afternoon, Christ church, Schenectady; evening, Gloversville.
23. A. M., Johnstown; afternoon, Fonda; evening, Amsterdam.
24. A. M., Fort Plain; evening, Herkimer.
25. A. M., Middleville; evening, Ilion.
26. A. M., Richfield; evening, Little Falls.
28. New York.
29. A. M., Mechanicville; afternoon, Burnt Hills; evening, Ballston.
30. A. M., Schuylerville; evening, Saratoga.

MAY

1. A. M., St. George's, Schenectady.
2. A. M., Gouveneur; afternoon, Morley; evening, Potsdam.
3, 4, 5, 6. Malone, Brushton, Norwood, Ogdensburgh, Masena, Ellenburgh Centre.
8. P. M., Hoosick Falls.
9. A. M., Hoosac; evening, Salem.
10. A. M., Granville; afternoon, Cambridge.
12. Afternoon, St. Barnabas, Troy; evening, Lansingburgh.
13. Afternoon, Cairo; evening, Catskill.
14. New York.
19. St. Louis.
23. Evening, Ascension, Troy.
26. Troy. Afternoon, St Luke's; evening, Christ church.
27. A. M., Cherry Valley; afternoon, East Springfield; evening, Cooperstown.
28. A. M., Oneonta; afternoon, Otego; evening, Sidney.
29. Afternoon, Walton; evening, Delhi.
30. P. M., Deposit.
31. P. M., Morris.

JUNE

2. Afternoon, Waterford; evening, Cohoes.
6. Graduation, St. Agnes.
8. Ordination, cathedral.
9. Afternoon, Bath.
29—July 5. Caldwell, Bolton, Ticonderoga, Warrensburg Port Henry, Essex, Champlain.

The Living Church

Chicago, April 13, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

V.—Christ is risen!
R —He is risen indeed!

Easter is the queen of Christian festivals. Christmas appeals to very tender sentiments, and brings to the world the great message of peace and goodwill. Nevertheless, if we place ourselves in the attitude of those to whom the message came, we are made to feel that it was only brought to its culmination, and full assurance given to faith, by the victory over death and the grave which the triumph of Easter Day achieved. What the disciples saw was One wonderfully born, it is true, and heralded by angelic proclamation, yet a Man of Sorrows, rejected by men, Who had not where to lay His head, treated as an outcast, insulted, scourged, and slain. At last His cause seemed utterly lost, and they could only say, with unutterable sorrow, that they "trusted it had been He which should have redeemed Israel." All, beautiful and holy as it had been, went for nought if the Resurrection had not come as its crown and consummation. Now indeed hope sprung to life again, and the Birth itself gained a new meaning, the Holy Life was seen in a new and glorious light, and events which otherwise would have seemed only a strange and mysterious parenthesis in human history, and would have taken place with the myths of gods and men, only more transcendantly beautiful than any of them, became a perpetual possession and a living force for all time. The Incarnation was not destined to become a mere dim memory of things long past, of how for a time God came to earth and dwelt with men and for a few brief years showed what life might be and what it ought to be, and then went away into the vastness of infinity, while the hard and selfish ages closed around, and, with their long course of war and crime, of ambition and pride of power, of misery and death, buried from sight all that might seem to impart to life any higher meaning than that of bondage to inexorable necessity and the relentless processes of natural evolution. The Resurrection made such a result impossible. It assures the world of an ever living, ever present Christ. His life, that life He lived during the time of His visible presence on earth, becomes a constant reality, its power abides in all who being made members of Christ in Baptism, are ever striving to conform themselves to Him in all respects. Thus as He rose superior to all the ills of life, both spiritual and temporal, to temptation, to disappointment, to wrongs of foes and treachery of friends, to want and suffering, to agony of pain in mind and body, so those who are partakers of His life, possess the secret of His triumph. In many lives both of the saints whose names have glorified the annals of the Church throughout her history, and of those multitudes of humble Christians in all ranks of life, whose names have remained unknown, but who shall one day shine as the stars of heaven, this unearthly force and strength have been manifested. In the power of Christ and His Resurrection they have conquered all the ills of life and have been exalted to sit with Him in heavenly places. Death has lost its terrors since we know that we are one with Him over whom death had no power. As He is so are we in this world, as He is so shall we be, when He that raised up Jesus from the dead shall also quicken our mortal bodies by His spirit which dwelleth in us.

It should be said in justice to the gentleman who published a letter in a Boston paper attacking the Bishops' Pastoral Letter, that he has since revealed his name. It is unfortunately true that he is indeed a clergyman of the Church, the Rev. Chas. Ferguson, of Cohasset, Mass. His first letter gave the impression that he was a person of some position or reputation in the Church, but we presume such is not the case. He seems to have begun a career of letter writing, and on account of the novelty of the spectacle of a man pledged to the teaching of a certain religious body, attacking all the principles he was appointed to defend, and yet holding on to the position he has obtained through his pledges, he finds ready access to the columns of the public press. He cannot be accused of want of boldness or of frankness in setting forth his views. He says the primary obligation of a public teacher is to tell the truth, which, of course, means to teach his own views without reference to any obligations he has taken upon himself. The bishops are not infallible, but the individual teacher, it appears, may be. We could fully enter into Mr. Ferguson's position but for one thing—his failure to see that a man is bound in conscience to cease standing as a representative or authorized teacher in a body whose tenets he can no longer hold. It is evident to the most moderate intelligence that Mr. Ferguson's position is completely indefensible. Whatever he may think of the teachings of the Church in which he is a commissioned minister, that Church exists for the purpose of propagating those teachings, and having reached a point where he can only view them with indignation and contempt, his place is outside, not inside, such a body. This should be made clear to him by his ecclesiastical superiors, and he should be quietly but firmly shown to the door. We desire nothing but gentle treatment for a case which seems to involve a positive inability to understand the moral bearings of the question. No one could possibly object to Mr. Ferguson's ventilating his views and convictions upon an independent platform, untrammeled by connection with a body to whose principles they are utterly opposed. It is to his doing this as a member and representative of that body that we object, and we are sure that every honest man will agree with us.

Free Thought in Science and Religion

We hear a good deal at times about the right of freedom of thought in religion. It is made an objection to creeds, the ancient Catholic Creeds among the rest, that they restrict free thought. Thought, it is said, ought to be left just as unrestricted in the sphere of religion as in secular science.

How far then is thought really free in science? Just as far as facts will permit, and no further. Every time new facts come to light, to that extent thought ceases to be free. When ships sailing westward came back at length to the country from which they set out, the fact was established that the earth was a sphere, and it became impossible any longer for intelligent people to regard it as a plane surface. Likewise the relation of the earth to the heavenly bodies being ascertained, it is no longer open to us to hold that the earth is the center of the planetary system and that the sun, moon, and stars revolve around it. No claim to "freedom of thought" can warrant us in asserting with the ancients that earth, air, fire, and water are ultimate elements in nature, since it has been discovered that each of these is composite.

Thus at every point in the world of nature the right of free thought is denied to us. The truth is that any science is nothing else but a collection of facts put into a systematic form, and is in its very essence a method of placing restrictions upon thought. Yet no one thinks of rebelling against this, no one asserts his right to hold that the moon is made of green cheese, or attacks the scientific investigator because his discoveries and the conclusions which result from them restrict the right of free thought.

In the realm of supernatural or revealed religion the case is strictly parallel. So long as no facts or truths of religion are known, so long as men are left to search and grope after divine things, the field is open, thought is free, and one man's thoughts may be as good as those of another. But so soon as facts are made known, events take place, and principles are declared on authority not to be gainsaid, then to that extent thought ceases to be free.

This is what the upholders of revealed religion claim, namely, that such facts, events, and principles have been made known. What man could not find out for himself has been revealed to him by a power outside of himself. Henceforth, these things must be taken into account.

Here, just as in human science, it is real things, truths, and transactions, which come in to limit the range of thought. Thus theology is a science, because, as has been said, it is "the facts we know about God put into a system." The difference between theology and human science, is not that the latter deals with facts, while the former is concerned with speculations and guesses. Both alike deal with facts; but in the case of earthly science those facts are ascertained by research and investigation, because they are within the reach of human discovery by human means. In the case of theology the facts are beyond the power of human discovery and have therefore been made known to man through the mercy and condescension of Almighty God.

There are persons who, through ignorance or idiosyncrasy, contradict the established facts of human science; thus we have all heard of the preacher who insists that the earth is a flat surface; and there has been a sect, with headquarters in Chicago, which held that the population of the world dwells within a hollow globe instead of on its exterior surface. Such persons are maintaining the right of freedom of thought. They are only laughed at for their folly.

Likewise there are many who shut their eyes to the facts of divine science, and consequently, rejecting revealed religion, continue to exercise the right of free thought, as if no truths or facts in this realm had ever been made known. The systems which they build up rest only upon conjecture. No more is claimed or can be claimed for them than that they represent the best thoughts of men. Such systems are "undogmatic," which means that they assert nothing as true. One is at liberty, as well as another, to propound new theories and propose new systems. It is hardly expected that any ultimate conclusions will be attained. The problem is to arrive at something objective which will answer perfectly to the universal instincts and aspirations of the human race. But those aspirations have reference to a world unseen, to a region which is outside the realm of nature.

When this is acknowledged, as it must be, it is conceded at the outset that no human research or investigation can attain to the objective facts, that the human faculties have no power to pierce the veil which separates the visible from the invisible. In this field, and by the only methods which it affords, men are no nearer, after many centuries, to definite results, than their far-off ancestors in the twilight of the world. But in this natural plane,

thought remains as free for those who deal in religious speculation as it still remains free in every realm of science for the untutored savage of the wilderness. The savage, in his ignorance, may still exercise absolute freedom of thought in every field, unrestricted by the stubborn facts of nature which the investigations of trained and careful observers have brought to light. The civilized man claims this unrestricted freedom only in the field of religion, and that because he will not accept the facts which have been shown to men by intervention from another world. Often he will not even entertain the idea of such facts, because he refuses, against the strongest evidence, to believe such intervention to be possible.

But we are often brought face to face with a peculiar phenomenon. There are those who, while they profess to have accepted the facts of revelation, still talk persistently of their right of "free thought." They declaim against creeds and dogmas and describe the Church as endeavoring to keep the minds of men in bondage.

Surely this is strangely illogical. Men who have learned the facts on which astronomy is based, do not find fault with the science of astronomy as fettering men's minds and keeping the intellect in bondage. In religion the great Catholic Creeds do but express in systematic form the facts, the events, the truths which have been revealed. To that extent they do necessarily limit thought. When they have been received as facts, as things known, it is not permissible to those who have so received them, to ignore them and substitute for them guesses and speculations, old or new. To do so is self-contradictory, it is unscientific.

Since the foundation truths of revealed religion have not been made known in order to satisfy human curiosity, but to satisfy human necessities, the range which they include is limited. It is truth necessary to salvation which has been revealed. This really covers, explicitly or implicitly, the whole field of what is properly called "religion." It does not have for its purpose to gratify human wonder but to meet the cravings of the human heart. Revelation was not given to save the intellect the labor of acquiring such knowledge as is within the reach of its capacity, nor to supply it with new material for mere intellectual enjoyment and speculation, but it conveys a knowledge of such things as no man by any searching could find out for himself, and of those things only such as pertain to the regeneration and uplifting of his spiritual life. Outside this field all is left open as before, and in things unrevealed and unconnected with salvation, men may go on with the same unrestricted freedom of thought as ever.

We have been led to these reflections by the way in which the Pastoral of the House of Bishops has been received by some of those who, by their very position, are pledged to the acceptance of a revealed, a supernatural, religion. They have received and attested in the most solemn manner the great Catholic Creeds and the sacred Scriptures. Yet they complain that this letter, which simply reasserts some of the facts and truths handed down to us in those documents, with warnings against new interpretations which would deprive them of their power, places limitations upon freedom of thought. It really does but lay down anew with emphasis the limitations which those who profess to accept the revealed religion of which the Catholic Church is the custodian, are bound to recognize.

To those who reject the notion of definite knowledge in the religious spheer, we have nothing to say. They are at liberty, from their own point of view, to indulge in "free thought" to the end. But those who profess to believe that transcendent Deity has had definite dealings with men and has opened to them of the treasures of divine knowledge, have debarred themselves from any such claim. They might complain if new things were forced upon them, and if the Church going beyond that which has been revealed, demanded acceptance for a class of things outside the category of truth necessary to salvation; but there is no room for objection so long as she insists only upon the old truths in the old meaning.

Five Minute Talks

BY CLINTON LOCKE

VII

This is Holy Week. How ought a good Churchman to spend it? How ought he conduct himself towards the world and in private? How can he draw the closest to his suffering Master? In the first place, it seems to me that any right-minded Churchman should this week abstain entirely from society and from public amusement. No matter how alluring it may be or how innocent, during these days, when we are to have in mind the slow and bleeding steps of Jesus our Lord up the Cross on Calvary, it should be put on one side. Women are very apt to spend much of this week in giving attention to clothes, attending "openings" and discussing fashions. It is entirely out of keeping with the events of this week and must unfit the mind for any edifying participation in the multiplied services.

When I was a boy the warden of our village church always shut up his store on Good Friday. He was my Sunday-school teacher, and I asked him why he did it. He replied: "How can I be trading on the day when my Lord had to undergo such bitter trials for me?" This made a great impression on me, and I have always since then been unable to understand how Churchmen who would not for any consideration open their stores on Sunday can do so on Good Friday. Both days are kept in obedience to a precept of the Church (for any particular keeping of Sunday is not provable from Scripture), and certainly Good Friday exceeds in strictness of observance any Sunday. Much recreation might be allowed on that day which would be entirely out of place on Good Friday, I think families ought to be as careful not to make purchases or to transact business on Good Friday as they would on Sunday, and if possible (I recognize that in large business establishments it might not always be possible) shops and stores should not be opened. In Europe everywhere theatres are closed on Good Friday, and in many places all of Holy Week; we, alas! cannot even keep them closed on Sundays. It is gratifying, however, to note that the public sentiment in regard to Good Friday is year by year growing more churchly. In many cities boards of trade adjourn on that day and the public schools are not opened. But, on the other hand, in England, although the churches are crowded, so also are the railway trains carrying thousands of merry-makers into the country for a day's pleasure. Beyond the church doors it is a day of great festivity, being one of the few legal holidays.

It was my great privilege to spend one Holy Week in Jerusalem; to go to Gethsemane on Maundy Thursday and pray on the very spot where my Saviour prayed that the cup might pass from Him; to walk on Good Friday along the very path He trod, and going up to Calvary, to kneel where the Christians of all the world have knelt for many centuries, and bow my head over the place where His cross was set up, and then on Easter to see the splendid processions, with lights and banners and joyful song, encircling the tomb from which He arose on the first great Easter. It was an experience never to be forgotten.

Good Friday is a day to be spent as far as is possible in church and in retirement. Of late years we have had the inestimable privilege of what is called the "Three Hours," a service held from noon until three o'clock, in memory of the time that our Lord hung upon the fearful Cross. We took this service from the Roman Catholics who had long found it most useful. Of course there was the usual outcry at first that it was popish and led surely and swiftly to Rome, but its simplicity and its evident fitness recommended it so heartily that all opposition soon ceased, and now this touching service is held in churches of all grades of Churchmanship. The ritual is of the simplest. The conductor, in his cassock, stands or sits at the head of the chancel steps. There are a few prayers, sometimes from the Prayer Book, sometimes from some authorized manual, sometimes extempore. There is the singing of a few well-known hymns, and then stirring, earnest addresses on the events of the day. No one who has ever attended a well conducted Three Hours' service on Good Friday will not say that nothing in which he ever joined brought him nearer to the Cross and the thorn-crowned Saviour. Some may find three hours too long a time to be in church, but it is not obligatory to remain the whole time. During the singing of the hymns the going out and coming in can quietly be done.

However hurried your private devotions may be on other days, they should not be on Good Friday. You should often be on your knees, confessing your sins, acknowledging the awful difference between your professions and your practice, promising amendment and begging for grace and help from on high. Then you should also in Holy Week give much time to meditation, which is the hardest religious exercise with which I am acquainted, for the thoughts are so apt to wander. Think over your Lord's agonies, caused by sin, your sins also entering in. Think of the love that prompted all this, how impossible to repay. Resolve to do what you can to return some portion of that love, by helping your fellow-men. Let the word "quiet" be the keynote of Good Friday—quiet speech, quiet action, the quiet that comes with death and burial. So doing, so living, you will come fittingly to a joyful Easter.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE VI

He ascended into heaven, and sitteth on the right hand of God, the Father Almighty

After the resurrection of Christ, we should believe that He ascended into heaven on the fortieth day, and so it is said, "He ascended into heaven." Concerning this we should note three things: That it was on high, that it was reasonable, that it was profitable.

22—THE ASCENSION OF CHRIST WAS AN ASCENSION ON HIGH

It was on high, indeed, since He ascended into heaven, and this has a three-fold meaning: First, above all corporeal heavens, as the Apostle says: "He ascended up, far above all heavens," Eph. iv: 10; and this came to pass first in Christ, for before no earthly body was anywhere except on earth, as Adam also was in an earthly paradise.

Secondly, He ascended above all spiritual heavens; that is, spiritual natures: "And set Him at His own right hand in the heavenly places, far above all principality and power and might, and every name that is named, not only in this world but in that which is to come, and hath put all things under His feet," Eph. i: 20-22.

Thirdly, He ascended to the throne of the Father: "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days," Dan. vii: 13. "So then, after the Lord had spoken unto them, He was received up into heaven, and sitteth on the right hand of God," St. Mark xvi: 19.

However, the right hand of God is not to be understood in a material, but in a metaphorical sense; for in that as God He is said to sit on the right hand of the Father, this signifies His equality with the Father; in that as man He sitteth on the right hand of the Father, this signifies His sharing in all that the Father hath. It was this that the devil aspired after: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the Mount of the Congregation (Covenant), in the sides of the North; I will ascend above the heights of the clouds, I will be like the Most High," Isa. xiv: 13. But none has attained this except Christ, and so it is said, "He ascended into heaven and sitteth on the right hand of the Father." "The Lord said unto my Lord, Sit Thou on My right hand," Ps. cx: 1.

23—THE EXALTATION OF CHRIST WAS HIS JUST DUE

The ascension of Christ was reasonable, because it was "into heaven"; and the reasons for this are three: First, because heaven was due to Christ on account of His nature; for it is natural that everything should return to the place from which it took its origin. But the very source of the being of Christ is in God, who is above all: "I came forth from the Father and am come into the world"; again, "I leave the world and go unto the Father," St. John xvi: 28. "No man hath ascended up to heaven, but He that came down from

heaven, even the Son of man which is in heaven," St. John iii: 13. And although saints ascend into heaven, yet not in the same manner as Christ; for Christ by His own power, the saints as drawn by Christ. "Draw me, we will run after Thee," Song of Solomon i: 4. It may be said indeed that no one ascends into heaven except Christ; because the saints ascend only by virtue of their being members of Christ, who is the Head of the Church: "Wheresoever the body is, there will the eagles be gathered together," St. Matt. xxiv: 28.

Secondly, heaven was due to Christ on account of His victory; for Christ was sent into the world to fight against the devil, and He conquered him, and so deserved to be exalted above all things: "I also overcame, and am set down with My Father on His throne," Rev. iii: 21.

Thirdly, on account of His humility; for there is no humility so great as the humility of Christ, who, though He was God, was willing to be made man, and though He was Lord, was willing to take upon Him the form of a servant, being made obedient unto death, and even descended into hell. Therefore He deserved to be exalted into heaven and to the throne of God, for humility is the way to exaltation: "He that humbleth himself shall be exalted," St. Luke xiv: 11; "He that descended is the same also that ascended up far above all heavens," Eph. iv: 10.

24—PROFITABLENESS OF THE ASCENSION OF CHRIST

The ascension of Christ was profitable, and that in three ways: First, for our guidance, for He ascended for this purpose, that He might be our guide; we knew not the Way, but He has shown it to us: "Their King is passed on before them, and the Lord at the head of them," Micah ii: 13; and also that He might make sure to us the possession of the heavenly kingdom: "I go to prepare a place for you," St. John xiv: 2.

Secondly, for our security, for He ascended for this purpose, that He might intercede for us: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them," Heb. vii: 25. "We have an advocate with the Father, Jesus Christ, the righteous," I John ii: 1.

Thirdly, that He might draw our hearts after Him: "Where your treasure is, there will your heart be also." St. Matt. vi: 21; and that we might despise earthly things: "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth," Col. iii: 1.

(To be continued)

Letters to the Editor

BIRTHPLACE OF THE LATE BISHOP THOMAS

To the Editor of The Living Church:

The papers are in error as to the birthplace of Bishop Thomas. I have a letter from his brother, saying that he was born March 2, 1834, in Wickford, R. I. His early religious training was in old St. Paul's, Narragansett church, and the rudiments of his mental knowledge were acquired in the schools of his native village. Those of us who also first saw the light in that beautiful place which has been called "the Venice of America," have a certain pride in claiming so eminently pious and worthy a bishop as our fellow-townsman, and I write this in order that you may correct the mistake of the Associated Press.

F. BURGE GRISWOLD.

"PICTURE LECTURES ON CHURCH HISTORY"

To the Editor of The Living Church:

I have sent during last week a number of letters to clergy in the United States respecting my proposed lecturing tour. I find that accidentally some proof circulars were inserted that are in several respects inaccurate. Will you be so kind as to allow me, through your columns, to correct them, and ask the clergy who have received such to note the errors, and for "Bishop of Trenton, N. J," to read "Bishop of New Jersey;" for "Bishop of Alabama" to read "Assistant-Bishop," etc.; for Bishop of Southern Ohio, to read "Assistant Bishop," etc., and for "Bishop of Nebraska" to read "Diocesan Secretary." Apologizing for the blunders.

C. ARTHUR LANE.

"NO AMERICAN EPISCOPAL CHURCH IN MEXICO."

To the Editor of The Living Church:

In reply to the Rev. E. S. De G. Tompkins' letter in your issue of March 23rd, I beg to submit the following:

1. There is no American Episcopal Church in Mexico,

2. There is an Anglo-American congregation whose service Mr. Tompkins attended and whose rector is the gentleman referred to in that letter.

3. This rector, the Rev. B. Noel Branch, authorizes me to say that he told Mr. Tompkins and his companion that there would be a service at the Orphanage that afternoon, to which he (Mr. Branch) would be glad to take them, and that there they would meet the lady in charge and the clergyman officiating, who would give all the information desired. He also says that he sent Mrs. Forrester's address and that of the church of San Jose de Gracia to them at their hotel.

4. A gentleman who heard Mr. Tompkins making inquiries at the American Club assures me that he gave Mr. T. some information about the work, and told him particularly about the Orphanage and its exact location, immediately at the back of the British Legation.

5. Letters from these gentlemen will be sent at once to the Bishop of Albany, and their statements can be proved, if necessary.

6. It seems very strange that if Mr. Tompkins really desired to learn about the work of the Mexican Episcopal Church, he did not avail himself of the opportunities afforded him. I am very sorry I was not myself here to show him everything, but, in my absence, Mrs. Forrester, Miss Driggs, or any one of half a dozen other persons would have very gladly supplied all the information desired.

7. I respectfully refer Mr. Tompkins to the Bishop of New Mexico and the Bishop of Chicago for information in regard to the Mexican Church. Both these gentlemen are qualified to speak on that subject. The former published a report in some of the Church papers about a year ago of his visit to fourteen congregations, in which he confirmed three hundred and sixty-two persons. Is it possible that Mr. Tompkins did not see this report?

I do not care to give expression to my feelings concerning the letter of Mr. Tompkins, preferring to let facts speak for themselves, to you and your readers.

HENRY FORRESTER.

City of Mexico, March 28th, 1895.

Personal Mention

The Rev. J. B. Weeks has resigned the rectorship of Trinity church, Milford, Mass.

The Rev. J. C. Hall has accepted the rectorship of the church of the Epiphany, Danville, Va.

The Rev. Gustavus M. Murray has become rector *emeritus* of Grace church, Haddonfield, N. J.

The Rev. Edwin A. Penick has been given long leave of absence from St. Paul's church, Camden, N. J., on account of impaired health.

The Rev. R. E. W. Cosens has resigned the rectorship of Trinity church, Wauwatosa, Wis.

The Rev. David H. Clarkson has taken charge of the church of the Good Shepherd, diocese of Colorado.

The Rev. H. Kingham has been appointed dean of La Crosse Convocation, Wis.

The Rev. Wm. H. Laird has accepted the rectorship of Mt. Calvary church, Howard Co., Md.

The Rev. Dr. Geo. W. Dame has been made rector *emeritus* of the church of the Epiphany, Danville, diocese of Southern Virginia.

The Rev. E. L. Goodwin has resigned charge of St. John's church, City Point, and the position of assistant minister of St. Paul's church, Petersburg, Va., and accepted the rectorship of St. John's church, Culpeper, Va.

The Rev. Philip H. Linley has taken charge of the missions at Marysville, Boulder, and Townsend, missionary jurisdiction of Montana.

The Rev. P. S. Mesny, of All Saints' church, Bayside, L. I., has been elected rector of the church of the Holy Nativity, New York City, and entered upon his new duties on Palm Sunday. His address is 189 Lenox ave., New York City.

The Rev. W. F. Bielby has accepted a call to the church of the Messiah, Greenbush, diocese of Albany, and will begin his labors there about May 1st.

The Rev. J. F. Plumb, of Stamford, Conn., has accepted a call to St. John's church, New Milford, and will take charge shortly after Easter.

The present address of the Rev. W. L. Githens is Albuquerque, New Mexico.

Ordinations

On Tuesday, April 2nd, the Rev. Charles D. Burrows, rector of the church of the Transfiguration, Edgewood, R. I., the Rev. W. S. W. Raymond, rector of the church of the Ascension, Auburn, R. I., and the Rev. Anthony C. Hardy, Jr., rector of St. Mary's, East Providence, were ordained to the priesthood by the Rt. Rev. Leighton Coleman, S. T. D., Bishop of Delaware, in All Saints' Memorial church, Providence, R. I. The sermon was preached by the Bishop, from Acts ii: 37. At the Holy Communion Bishop Coleman was the Celebrant. The presenters were the Rev. Messrs Arthur M. Ancock, S. H. Webb, and Lucian M. Hardy. Archdeacon Tucker and the Rev. Daniel Henshaw, S. T. D., united with the Bishop in the imposition of hands. The service was choral, the vested choir of the church being present, and was attended by a large congregation. The newly ordained priests will continue in their present parishes.

To Correspondents

D. W. W.—The report of the Committee on the Standard Book of Common Prayer, says, p. 44, that "the" before "beasts" in Psalm civ: 11, came in by an error, probably of the printer, in the Standard of 1822. It was not in previous books, and is not in the English Prayer Book.

J. L. S.—The celebration of the Holy Communion on Good Friday would of course be justified, on the part of those who desire to adopt that practice, on the ground that there is an Epistle and Gospel provided for that day and that the Prayer Book gives no hint that they are to be used by themselves. It is one among several points which have generally been considered to be determined by appeal to history and usage in the Catholic Church at large, which come in to interpret the Prayer Book in matters not expressly defined. The Catholic Church, East and West, does not consecrate the Eucharist on Good Friday. The Prayer Book does not command that it shall be consecrated. A rubric at the end of the Communion Service indicates that there are occasions when the service may be concluded after the Gospel. The usage of the universal Church marks out Good Friday as such an occasion.

Official

THE annual conference of the theological schools of the Church will be held at the Episcopal Theological School, Cambridge, Mass., April 17th. It will begin with a celebration of the Holy Communion at St. John's Memorial chapel, Wednesday, at 10 o'clock.

W. A. JOHNSON, Secretary.

Middletown, April 5.

Died

BINKLEY.—Entered into rest early on Palm Sunday ALICE LEFFINGWELL, wife of Dr. John T. Binkley, Jr., of Chicago, and daughter of Charles Wesley and Elizabeth Francis Leffingwell, aged 26 years.

"Blessed are the pure in heart for they shall see God."

GRANGER.—Entered into rest at Riverside, Cal., on March 29th, 1895, EMILY THAYER, aged 77 years, widow of the late Col. Fayette Granger, of Evans Mills, N. Y. Interment in Evergreen Cemetery, Riverside, Cal.

"I am the Resurrection and the Life, saith the Lord."

Obituary

MINUTE ADOPTED BY A SPECIAL COMMITTEE OF THE NEW YORK CHURCHMEN'S ASSOCIATION.

Whereas, It has pleased Almighty God to take to his rest our brother in the Holy Ministry, and our dear fellow-member, the Rev. Albert J. Thompson; therefore be it

Resolved, That we devoutly recognize the love and wisdom of Him who doeth all things well; and accept without murmuring this manifestation of His will.

Resolved, That we hereby express our sincere sorrow in the loss of one who, as a devoted priest, an earnest follower of our Divine Master, a loyal son of the Church, a ripe scholar, and a Christian gentleman, was an honor to our association, and that we bless God for the joy of our continued fellowship with him in "the communion of Saints."

Resolved, That we tender our heartfelt sympathy to the family of our dear brother.

EDWARD H. CLEVELAND,
ISAAC VAN WINKLE,
EDWARD H. VAN WINKLE,
Committee.

Attest. E. H. CLEVELAND, Sec. N. Y. C. A.

Ridgewood, New Jersey, March 27th, 1895.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

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THE Church Society for Promoting Christianity amongst the Jews (auxiliary to the Board of Missions) appeals for offerings and donations on Palm Sunday, Good Friday, or Easter. Remit to WILLIAM G. DAVIES, Esq., treasurer, Church Missions House 281 Fourth ave., New York.

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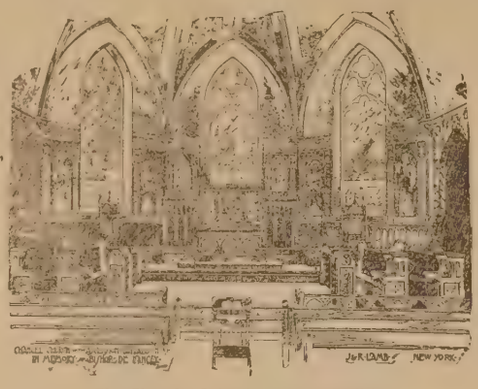

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The Editor's Table

Kalendar, April, 1895

7.	Sunday (Palm) before Easter.	Violet.
8.	Monday before Easter.	
9.	Tuesday before Easter.	
10.	Wednesday before Easter.	
11.	Maundy Thursday. Violet. (White at Holy Communion)	
12.	GOOD FRIDAY,	Black.
13.	Easter Even. Violet. (White at Holy Communion and at Evensong.)	
14.	EASTER DAY,	White.
15.	Monday in Easter,	White.
16.	Tuesday in Easter,	White.
21.	1st Sunday (Low) after Easter,	White.
25.	ST. MARK, Evangelist,	Red.
28.	2nd Sunday after Easter,	White.

"And Seeth the Stone Taken Away"

BY W. B. CHISHOLM

Brightly glows the Paschal candle, for the holiest feast is set;
Lilies spray the gilded lectern, and the rose and mignonette,
And the hyacinth is trailing round the alcoves of the shrine,
And the tapers in their vigils through the night expectant shine.

Early in the morn awaking to the Light of Light, shall we
At His tomb with tearful Mary, with the sad disciples be;
Say not that the grave is victor—that the sleeper still shall sleep
And the world in orphaned sorrow still, as now, despairing weep!

For in tremor and amazement see the stern centurion start,
See the rocky portals waver and the seal that binds them part,
And the sun for gladness dancing in the reddening eastern sky,
And the choirs of angels nearing, as on His Nativity.

Resurrexit! o'er the sadness of the vanished Lenten way
Throbs the organ with its gladness—thrills the harp of Easter Day;
And the Cross with garlands wreathen o'er the feast in glory gleams,
O'er the Sun of Life that's rising with blest healing in His beams.

ALLELUIA! It is Easter time! "He is risen," said the angel to the women who were first at the tomb. "The Lord is risen indeed," was the word which quickly passed from one disciple to another. On down through the ages ever since has the same word made all the disciples glad, as on every Easter Day they have "kept the feast," and celebrated the most joyous event that has ever taken place—the Resurrection of Jesus Christ. We know now, by the most "infallible proofs," that man lives after death, and that he will live again in the same body. To regard Easter as only a pretty sentiment, a pleasing fancy, a time for flowers and bonnets, is not to "know Christ and the power of His Resurrection —*St. Mary's Register*.

The St. Matthew Passion music of Bach, though it has been sung by choral societies, has hitherto been regarded as beyond the reach of Church choirs in this country. Its performance by the choir of St. Mark's, Philadelphia, the Rev. Dr. A. G. Mortimer, rector, on the evening of the 4th inst., was of unusual importance. This service is a musical setting of St. Matthew's account of the Passion, elaborated from the ecclesiastical mode of singing the Holy Gospel on Palm Sunday. The narrative is delivered mainly by the tenor (Mr. Atkinson, who gave it admirably with a clear voice and tasteful phrasing), the words of the Saviour being sung by a bass voice, and those of other speakers by a baritone, while the disciples and the populace are represented by the chorus. There are also several large devotional choruses of great complexity, with arias for solo voices, and the service is frequently interspersed with chorales or hymns for the whole congregation. Prof. Pyne's regular choir consists of forty men and boys, who occupied the choir stalls in cassocks without cottas. The promptness and firmness with which they attacked this world-famous music was very remarkable. The tone of the choir was beautiful, and the clear, soaring voice of the leading treble gave it unusual brilliancy. There was an auxiliary choir of some dozen women and men for the large double choruses, and also some additional women's voices in the unaccompanied chorales. The important soprano and contralto arias were beautifully rendered by Mrs. Robinson and Mrs. Zimmerman. Not least important was Mr. Pyne's rich, fluent, and masterly performance at the organ, which supplied the place of the orchestra and imparted power and dignity to the whole solemn service. The church was crowded to repletion, even to the outer doors, hundreds of persons standing throughout the long service, which occupied nearly two hours.

Thoughts for Easter-tide

BY CAROLINE FRANCES LITTLE

"Christ is risen from the dead, and become the First Fruits of them that slept."

INTRODUCTION

"The Resurrection of our Lord," says the Rev. Vernon Staley, "is better attested than any fact in history." And this is not the rash statement of an enthusiast. The skeptic accepts, with little or no proof, any fact in ancient or modern history; yet, although the proofs of the Resurrection are overwhelming, he doubts and cavils, and suggests theories of phantoms, or spiritual resurrections, or the wild illusions of the overwrought imaginations of the disciples. Our Lord's own prophecies, the witness of more than five hundred persons, and the permanency of the Church itself, that pillar and ground of the truth, are all assurances of the fact, that on the first glorious Easter Christ rose triumphant from among the dead, bearing in His pierced hands the keys of hell and of death.

The thoughts that come to us during this blessed Easter-tide are two-fold: the Resurrection of our Lord, hence, as a necessary sequence, the resurrection of those who are members of His sacred body.

I.—THE RESURRECTION OF OUR LORD

"Shout aloud the wondrous story,
For the King in all His glory
Draweth nigh this day!
Vernal benediction giving,
Christ the Life—the Ever-living
On this Easter Day!
Let the banners float before us,
Send along the angel chorus—
Christ is risen! He is risen!
This is Easter Day."

The Lenten shadows which culminated in the darkness of Good Friday, are fled away, and the rising of the Sun of Righteousness gilds with roseate hues the cloudless sky of Easter morning. Marvelous as was the wondrous joy of Christmas-tide, yet compared with the glorious light of the Resurrection, it is as the early dawn to the full noon-tide splendor of the orb of day. The greatest event in the history of the world is the Resurrection of our Blessed Lord.

Thousands of years had rolled away since the first child of man lay dead, slain by his elder brother's hand. Since that time myriad generations had died, and their lifeless forms had been returned to mother earth; but their souls, where were they? Man yearned to know that he was immortal; but how was he to prove it? Some few philosophers seemed to grasp the truth, but their reasoning was not accessible to the many. The Jews were taught it by their Scriptures; yet to the countless multitudes that inhabited our world, death was a terror which showed no bright side to its victims, and none could escape it. Ah! how dark was the cruel grave until that sad but blessed day, when loving hands laid the lifeless form of the Crucified to rest in the silent tomb. But now, to the faithful, death is but the joyful entrance into the Paradise of God. "O death, where is thy sting? O grave, where is thy victory?" Can we wonder that the burden of the Apostles' preaching was "Jesus and the Resurrection?" Let us picture to ourselves the sorrow of the stricken disciples, after the sad burial rites were over, and they realized that He, whom they had acknowledged to be the Son of God, had been taken by cruel hands and slain. Imagine the sorrow of the gentle St. John, the anguish of the apostate St. Peter, and the grief of the faithful women. That first Easter Even, to us now so blessed a day, binding us, like All Saints' Day, with our dear departed, what was the anguish of that day to them! And yet, at this far distant time we wonder that their faith was so dim, that our Lord's constant reiteration of the statement that He should rise again on the third day, should have made so little impression upon them. The Gospel does not tell us, yet we know that she who from the first "kept all these things and pondered them in her heart," must have been full of faith and hope even while bowed in sorrow. His spiritual Presence must have been with her, even though His body lay resting in the tomb.

Familiar, yet always new and replete with interest, is the story of the Resurrection. Very early, as it began to dawn, when the Sabbath was past, the loving women, Mary Magdalene, Mary, the mother of James, and Salome came with additional spices to embalm the body of their dear Master. But lo! the stone had been rolled away by an angel, and the tomb was empty. While Magdalene hastened to inform the Apostles that the sacred body had been removed, a vision of angels appeared to the women, saying: 'Ye seek Jesus of Nazareth which was crucified; He is risen; He is not here: behold the place where they laid Him." Fearing and trembling they hastened to communicate the joyful tidings; then, probably after the visit of St. Peter and St. John to the sepulchre, the loving Magdalene returns to the place and stands outside weeping. She stoops down, and looks into the empty tomb, "and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." How sympathetically they speak to her: "Woman, why weepest thou?" and her overburdened heart cries out: "Because they have taken away my Lord, and I know not where they have laid Him." Then turning, she stands, albeit she knew it not, face to face with Him "who had burst the bonds of death, and brought life and immortality to light." The first recorded word of the risen Lord was her name!

"Oh! A dear word
Spoke first to me, and after me to all,
That all may always know He is the Lord,
And death is dead, and new times come for man;
And heaven's ways justified, and Christ alive,
Whom we saw die, nailed on the cruel cross!
For while I lay there, sobbing at His feet,
The word He spoke, My Lord, my King, my Christ!
Was my name, 'Mary.'"

Yes, Christ had arisen, early on the morning of the third day, even as He had said; and the prophecy of David: "Thou shalt not suffer Thy Holy One to see corruption," was fulfilled. Vain was the guard of soldiers, useless the seal which held the great stone. He had power to lay down His life, and He had power to take it again. He needed not that any should roll away the stone that closed the entrance to the tomb, for naught material could now bar the progress of that risen Body.

"So left the glorious Body the rock it slumbered on,
And spirit-like, in silence passed, nor touched the sealed stone.
The angel came full early, but Christ had gone before,
Not for Himself, but for His saints is burst the prison door."

This wonderful, glorious Resurrection thrilled the world from pole to pole, and through the myriads of rolling orbs the angelic choirs hymn the joyful strain: "He is risen, He is risen!

"He who slumbered in the grave
Is exalted now to save;
Now through Christendom it rings,
That the Lamb is King of kings.
Alleluia!"

Very beautifully does the sainted Keble refer to the belief that He had already been with the holy Mary, his beloved mother.

"And even as from His manger-bed He gave her His first smile,
So now, while seraphs wait, He talks apart with her awhile."

After the interview with Magdalene He appears to the women, saying to them: "All hail!"; then to the loving but recreant Peter, after that to the two as they walked to Emmaus, and finally, in the evening, to the Apostles, assembled with closed doors for fear of the Jews.

We love to dwell on each of the appearances of this first Easter, and very thrilling is the thought of our Blessed Lord joining Cleophas and his companion, drawing them out to speak of their feelings, and then expounding to them all the Scriptures concerning Himself. Oh, what a sermon that must have been! No wonder their hearts burned within them as He spoke. "But their eyes were holden," and they did not know Him. Yet when He took bread and broke it, and gave it to them, they knew Him, and He vanished from their sight. So even now, to the humble soul kneeling before the altar, is vouchsafed a realizing sense of His Presence in the breaking of bread.

"Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us, and spread
Thy table in our heart."

It was no time to rest; back to Jerusalem they hastened, eager to tell the others the glorious news, and are met by the glad tidings: "The Lord is risen indeed, and hath appeared to Simon." Then suddenly, the Lord Himself stood in their midst, saying: "Peace

be unto you." "Then were the disciples glad when they saw the Lord." What must have been the rapture of that moment! The defeat they mourned was no defeat; it was eternal victory and endless triumph. But alas! for St. Thomas, he was absent, and like many another since his day he missed the blessing of Easter. Yet, for "all things work together for good," the fact that his doubts were solved, when eight days after he beheld his Lord, gave weighty and additional testimony to the fact of the Resurrection.

For forty days our Blessed Lord remained on the earth before His Ascension, appearing at different times, and under different conditions, so that at times He was not immediately recognized. There are ten recorded instances of His appearances, and doubtless there were many more that are not mentioned. St. Luke says: "He showed Himself alive to the Apostles, whom He had chosen, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Before our Lord entered upon His ministry He fasted forty days, as a means whereby He might be prepared for the work which He had come into the world to perform. Thus it may be, that still being Man as well as God, He set apart forty days of strange mysterious preparation, in this, His newly risen life, before entering into heaven itself, into the glory which He had with His Father before the world was.

But the season of the great forty days drew to a close, and again our Lord meets His dear ones and leads them out of Jerusalem, by the old familiar paths up the verdant slope to the summit of Mount Olivet. They with their understanding not yet illumined by the Holy Spirit, could not have foreseen that He was about to leave them, until having raised his pierced hands in blessing, He ascended in silent majesty amid choirs of angels, when a cloud received Him out of their sight. And now, at the right hand of God, He waits to welcome us home, ever living to make intercession for us. Christ is risen! Alleluia!

(To be continued)

An Easter Message

BY THE REV. J. D. HERRON

Glad may thy Easter be, dear friend,
Rich with the joys that have no end.
After the night comes golden day,
Christ rises with His cheering ray,
Ever thy faltering footsteps to attend.

Hail! lovely morning of our God!
All beauteous now the flowers nod.
Murmuring soft in whispers low,
Breezes from heaven come and go.
Love is the message which they bear,
Incarnate Love, our life to share,
Never again to leave us in despair.

Book Notices

He Being Dead Yet Speaketh, and other sermons. By the late Alexander Gardiner Mercer, D. D. New York: Anson D. F. Randolph & Co. Price, $1 50.

The theological position of the author is easily learned; he is an ultra-Protestant. Dealing with the future life he has no suggestion of an intermediate state, and the only suggestion the book contains that a priesthood was ordained or sacraments were instituted, is the statement that "The sacrifice of the Eucharist and the mysterious virtue and powers of the priesthood are all built upon one metaphor." The sermon on "Faith and Works" is excellent and, while not so happily expressed, many passages in it suggest John Henry Newman's "Faith and Obedience."

New Testament Hours; The Apostles, their lives and letters; Pentecost A. D. 30, to the spring of 55 A. D. By Dr. Cunningham Geikie 1895. New York: Jas. Pott & Co. Pp xxii. 519 Price, $1.50.

The New Testament Hours form a continuation of Dr. Geikie's well-known "Hours of the Bible"; and this is the second volume of the present series, the first volume of which on the Gospels, we have already noticed. The same general characteristics which belong to all of Dr. Geikie's writings appear in this book. Local coloring, vivid descriptions, illustrations from the contemporary history of nations, archæology, etc. Everybody can read with interest and many with profit. But a loyal Churchman will be disappointed if he looks for an appreciative or even a just treatment of the ministry and sacraments of the Church, as they appear in the portions of the New Testament of which he writer treats The blemishes in this direction are serious. The close of the first chapter, which treats of the Holy Communion, Baptism, and the institution of the diaconate, is on the level of naturalism pure and simple. It may be well to point out that St. John Baptist did not baptize "into the kingdom of heaven," and that the Apostles did. The Holy Communion may have been celebrated in conjunction with the *Agape* but certainly did not occupy the level of an incident attendant upon ordinary evening meals. It appears to be quietly assumed that the development of the ministry belonged to "non-essential details," which are subject to modification and adaptation to changed conditions (p. 19). The "brethren" of our Lord are spoken of (p. 8) as having the Blessed Virgin Mary, for their mother, a conclusion which we cannot accept for a moment. On p. 293, occurs a misleading and unnecessary disparagement of fasting in other than warm climates.

The Historical Position of the Episcopal Church. A paper read by the Rev. Francis J. Hall, M. A., instructor in theology in the Western Theological Seminary, Chicago, before the Church History Club of the Divinity School (Baptist) of the University of Chicago. Published under the auspices of the Chicago Clericus. Milwaukee, Wis.: Young Churchman Co. Pp. 71. Price $1 per 10 copies.

It is not often that we feel warranted in giving to a pamphlet any extended notice in these columns, but this paper is too weighty and important to be passed over in silence. It made a profound impression upon its original hearers and upon the Chicago Clericus, when read before them, and is likely to be widely circulated in its printed form. We find it to be a very able effort to exhibit, in a brief compass, the historical grounds upon which "the Episcopal Church" claims the allegiance of the American people. It has been customary in such attempts to water down Church doctrine, often to the point of insipidity, and to think more of conciliating those without than of fairly representing those within. Mr. Hall makes no such mistake. He does not shrink from plain speech, though he speaks the truth in love. He proceeds upon the plan, which we have always believed to be the only wise and safe one, of stating kindly, but candidly and clearly, the full claims of the Church without evasion or reserve. We shall never win the world by compromises or concessions to Protestant prejudice (that has been the constant weakness of the post-Reformation Church), but by brave and loyal adherence to the whole truth. The Episcopal Church, according to Mr. Hall, claims to stand in history for three things: 1. For the original of the Christian religion which is to be identified both under its old and new Covenants by three characteristics of divine origin and appointment, namely, (*a*) a visible organism including a ministry, ordained for the publication and continual maintenance of the Covenant; (*b*) the possession by God's chosen people of a traditional body of truth, revealed by God and intrusted to its ministry to be preserved from generation to generation; (*c*) certain visible rites ordained of God—especially the rites of admission to the Covenant and those of corporate approach to God and communion with Him. 2. For what is permanent in the Christian religion, which has been committed to the Apostolic ministry in trust, and which is therefore "incapable of compromise or surrender." 3. For the only possible basis of Church unity. This line of treatment is followed out briefly and concisely, but with surprising fulness and force. The author has been wonderfully successful in putting *multum in parvo*. We must only notice one or two special points. In treating of "the Historic Episcopate" he has dealt a death blow to those misguided men who have been trying to persuade people that that phrase simply asserts the fact of an episcopate without implying anything as to its origin and authority. This plea is, in our judgment, driven out of court by the quotation which Mr. Hall makes from the Bishops' Declaration on unity, in which the terms of "the Quadrilateral" are described as "inherent parts of a sacred deposit," "the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its standards and trustees for the common and equal benefit of all men." (Journal of Gen. Conv., 1886.) Has the divine origin and authority of the episcopate ever been more strongly affirmed? Taken as a whole, we know of no presentation of the Church's claims which can compare with this in conciseness, clearness, and force combined, none which bases itself so squarely upon the authoritative standards of the Church. We hope it may be widely read.

A BEAUTIFUL little story gotten up in dainty style, and suited for an Easter gift, is "Dear Little Marchioness," to which Bishop Gailor has written a brief preface. It is sold to aid the Bishop's work, and can be obtained at "The Book Department," 366 Poplar st., Memphis, Tenn., price, 65 cents postage prepaid.

Magazines and Reviews

No less than forty-eight different topics and events are treated of in "The Progress of the World" in *The Review of Reviews* for April, while thirty-two are presented in leading articles of the month. It would seem as if every reader could find something of special interest to himself. The portraits are a valuable feature of this magazine, for nothing so fixes a man's personality in the memory as a representation of the living face; there are forty portraits of noted men and women in this April issue, among them our Bishop Doane as one of the vice-presidents of "The Civic League" of Albany. Among the special features, Mr. W. T. Stead's summing up of recent discussions on the relation of science to religion, with a review of Mr. Balfour's "Foundations of Belief," will attract special attention, and perhaps of more general interest still is "Our Civic Renaissance," a valuable resume by Albert Shaw of the work done during the present season by the municipal reform organizations in Chicago, Boston, Philadelphia, New York, Washington, Baltimore, Detroit, and Albany.

Specially noteworthy and valuable is the article in the April *Century* on the electrical inventions and discoveries of Nikola Tesla, written by T. C. Martin. It surveys the progress of electrical science during the last fifty years and forecasts the promise of the future in connection with it. Fifteen illustrations exhibit some of the wonderful results attained. The loss by fire on March 13 of Mr. Tesla's laboratory, with all its contents, including machinery and records, renders this article of special importance as being absolutely the only record of some of his most important discoveries. The account of Paul Jones, the first commander of the American navy and the man who obtained for the American flag its first foreign salute, is full of interest and, it might be said, of novelty, for it is based largely on hitherto unpublished matter. In "Open Letters," the social problem of Church unity is treated of by Frederick H. Wines and Prof. Shields, and S. W. Powell answers the question: "Should Higher Education be Provided for the Negro?" Noah Brooks' account of Lincoln's re-election is very attractive reading, inspired by the subject and the style of the narration.

There is much of instruction and entertainment for the young folks in *St. Nicholas* for April. A cruise along Newfoundland and Labrador gives them a vivid picture of life in that desolate region, illustrated by M. J. Burns, the marine artist. The fishermen of Labrador have some curious customs, such as using a spyglass with plain window-glass in place of a lens to discover whether there are fish enough on the bottom of the water to make it worth while to anchor, anchoring in deep water being a toilsome matter. Brander Matthews has a good sketch of Longfellow, "our most popular poet," which is also illustrated. The boys who are interested in live pets will enjoy the stories about wild mice, rats, and gophers, and the pictures of them, while the training of some gorgeous butterflies suggests a new occupation for the girls. Among the stories, "The Black Duck," who carried secret dispatches to General Washington, and "Two Little Americans at the Court of King Christian IX." which tells how little Ellen danced with the King of Denmark, and "A Fairy Tale Without a Moral," are specially attractive. There are some amusing verses, and of course all the readers of *St. Nicholas* turn first to the serials to see what happens next.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

ORANGE JUDD CO.

The Secrets of Health; or, How Not to Be Sick; and How to Get Well from Sickness. By S. H Platt, A. M., M. D. $1.50.

FUNK & WAGNALLS CO.

The Miracles of Missions; or, The Modern Marvels in the History of Missionary Enterprise. By Arthur T. Pierson. Second series. $1.

FREDERICK A. STOKES CO.

The Face and the Mask. By Robert Barr. Illustrated by A. Hencke. 75c.

THOS. Y. CROWELL & CO.

Hull House Maps and Papers. A Presentation of Nationalities and Wages in a Congested District of Chicago. By Residents of Hull House. $2.50.

E. P. DUTTON & CO.

Thoughts on Passages of Holy Scripture for the Sundays and Chief Holy Days of the Christian Year. By Edward Meyrick Goulburn, D. D., D. C. L. $2.

CHURCH KALENDAR CO.

Seven Lectures on Romanism and Sectarianism. By the Rev. George C. Betts. Paper Covers. Third edition. 30c.

THE DIAL PRESS, CHICAGO

Memories of Italian Shores. By Mena C. Pfirshing.

JAS. H. EARLE, Boston

"Behold, He Goeth Before You." A Legend of the Risen Lord. By May Field McKean. 75c.

THOS. WHITTAKER

The Narrow Way. Being a Complete Manual of Devotion, with a Guide to Confirmation and Holy Communion. 25c.

PORTER & COATES, Philadelphia

Ten Nights in a Bar-room and what I saw There. By T. S. Arthur. 75c.

A. LOVELL & CO

Selections from the Works of Robert Browning. Edited and arranged for school use by Charles W. French. 50c

ESTES & LAURIAT, Boston

Trilby, the Fairy of Argyle. By Chas Nodier. Translation and Introduction by Nathan Haskell Dole.

The Household

Easter Morning

BY FRANKLIN WESTON BARTLETT, D. D.

My soul awakes,
As morning breaks,
To render thanks and praise;
Let holy joy
My tongue employ,
This happiest of days.

Forth from the gloom
Of rock-hewn tomb,
Our Blessed Lord is risen;
He is new-born,
Upon this morn,
To life from out His prison.

His praise I sing,
My God and King,
Who came, with men to dwell;
With men to share
Their toil and care,
And save from sin and hell.

The Son of Man,
In God's own plan,
Did suffer, die, and rise;
We must begin
To die from sin,
To share His sacrifice.

All love and might,
Our Life and Light,
Immanuel, bestows;
O may He give
Us grace to live,
And guard us from our foes.

Thrice blessed gain,
If we remain
In union with our Head!
Salvation sure
Is then secure;
Lord, raise us from the dead.

Williamstown, Mass., 1895.

An Easter Offering

BY HAL OWEN

There was nothing Louise Winn enjoyed better than getting ready for company. She was a real little housewife in her tastes and accomplishments, and was of great assistance to her mother who loved to do the entertaining much better than the preparing. Her older sister, Agnes, was a good manager, she liked to order improvements, and lay out the plans for grand parties and dinners, but it was left to little Lou, as they called her, to attend to the details and really carry out all these fine plans.

She was the one to see that the beautiful guest chambers were in perfect order, that everything was provided for comfort and pleasure, even to the flowers on the dressing table. She was the one to be sure that the dining-room was faultless in daintiness and hospitality, that the library was thoroughly dusted, and the inviting fire bright and clear, that the drawing-room curtains were arranged to admit the light in the most becoming way; that the orders in the kitchen were properly given and executed, in fact, her oversight was everywhere. It was really astonishing how well the little maid attended to all these matters.

It was with a degree of satisfaction that she reviewed her home work on Easter Even. Everything was ready for the Easter family party which always gathered at "Brother John's" to celebrate the day. For the home of Brother John, Lou's father, was in a large town, and was headquarters for the relatives who lived on outlying plantations and in adjoining villages. Some of them would arrive that evening, others would drive in the next morning, all would attend church together, filling the large old family pews which their family had filled for two generations. All would be present at the dinner, which was a traditional feature of the day with the Winns.

Yes, everything was ready, and Louise sank into an easy chair with a long breath of fatigue and relief, to think it all over. She was all alone, for her mother and sister were out attending to Church and guild business; indeed, they had been out nearly all day.

It must be confessed that home work had absorbed Lou's thoughts and time on this Easter Even to such an extent that all other matters had been crowded out. She had had her twinges of regret several times during the day, her questioning of whether it was right and fair for her to have to do it all, whether it would not be better to let some things go unattended to. Other girls were gathering flowers, adorning the church, arranging Easter offerings; she had had no time for such deeds of grace. Had she done right? What did her home work amount to after all? She was tired, she felt the need of a respite for meditation and preparation for the great feast of to-morrow, and she gained just what she needed by quietly slipping away to the evening service at the sacred chapel of St. Mark's. The sweetly solemn, helpful Evening Prayer, how it soothed and smoothed and rested her in every way. When Dr. Strong made his few remarks in his usual earnest way, Lou thought he was talking straight to her in the words:

"Let us all rise to a new life with to-morrow's dawn. Let that life be our own new life in and through and with our Risen Lord. Let us not look too much to other men for their example, their opinion. Let us stand firm in the strength and conviction of new life, new light. Let us take for our watchword the only audible vow we make in our Confirmation, the words, 'I do.' Think of all that that 'I' stands for to each one. It is myself, my identity, my personality, my hands, ears, eyes, tongue, heart-whole, my soul! And the 'Do' stands for duty, my present life and all I can do with it, my future life and all I can make of it. 'I Do' means my life—my duty—God give us light and strength so to live and so to do that like a bright star our living and our doing may reflect the light of the glorious Resurrection."

Lou knelt for the benediction with the peace of a sweet conviction—duty was right, first duties must be first done—all duties were honorable. The strong "I Do" thrilled her through and through.

The beautiful dawn of the blessed Easter was a grand inspiration, strengthened and confirmed by the glorious Church service. Lou joined in it with a new appreciation and benefit. It lifted her to, not beyond, the realities of present pressing obligations. In her busy home she was active and useful all that day—such a happy day—such a happy family gathering. The star of all the party was the dear, sweet little grandmother to whom the stalwart sons, the capable daughters, and the lively grandchildren looked with loving respect. What they all owed to her influence, her efforts, no words could tell. Her presence was now a benediction. When just at dusk Lou stood with her for a few parting words, they were joined by Mr. Winn, saying:

"I want to tell you, mother, if it hadn't been for this little woman we couldn't have had the Easter party. Wife and Agnes had so much to attend to that they said it was simply impossible, but Lou just stepped up and did it! She carried the whole thing through, though she didn't really know it, that's the amount of it; I say, good for her!"

"I see it all, little granddaughter, I see it well. You have made a noble Easter offering of yourself and your happy, cheerful work. I am sure you have a rich reward in sharing with us all together the rich blessing of this happy day."

Rise Thou!

BY F. BURGE GRISWOLD

Up! My soul! thy Lord is risen!
Rise thou from the death of sin;
Leave the grave of thy corruption;
Resurrection life begin.

Let the old unrighteous leaven,
Have in thee no further part;
Seek the things of God and heaven,
If renewed indeed thou art.

May the breath divine inspire
Holy thoughts, like those above:
Up! My soul! show forth thy living,
By immortal fruits of love.

Easter, 1895.

Ellen Alcott

A TALE OF TRUE LOVE

(*Copyrighted*)

BY FANNIE SOUTHGATE

CHAPTER XV.

Four years more have passed before we again renew our acquaintance with the persons of whose history these pages treat; years full of many changes for most of them, and bringing their share of joy and sorrow to all. The Farrants we still find as happy and contented a couple as of yore, with the added care and pleasure of two little creatures who bring as much sunshine as trouble, their father declares, to which Meg agrees heartily.

Mr. Alcott, after failing almost imperceptibly for three years, surrounded by the constant love and thought of his elder daughter, had passed away without pain, in the calm tranquillity of a pure, noble spirit going to its well-earned rest. He was sorely missed by all, but to Ellen life seemed lonely and objectless indeed without the loving companionship and daily little offices for him, which had been her pleasure and occupation for so long. She tried hard to arouse herself and throw off her deep depression which seemed entirely to have mastered her, which even the gay prattle of her little niece and nephew had not the power to dispel; all seemed so dark and blank. Perhaps Jack Milton guessed something of this from her letters, though she tried to make them as cheerful as usual, for, a week or two after her father's death, he had written to beg her to come to them. Meg, knowing what a comfort and pleasure it would give her to be with Jack, urged her going. Accordingly, when our story opens, she was with the Miltons at Brantford.

Henry Carter and his mother were abroad, and had been for two years, the doctor recommending a complete change of climate for the latter after her illness, and she finding the life to her taste, had lingered on there from month to month. Henry, too, seemed content to wander around with her, watching over her health and comfort, and occupying his own spare time in writing. Many were the long letters which these two penned to the little friend on the other side of the ocean. Since her father's death Mrs. Carter had written very lovingly to Ellen, wishing she were at hand to take possession of her.

"There is nothing I would like more, dear child," she wrote, "than to just take you entirely to myself, and keep you as my own. I can feel what a treasure and joy you would be to me; but, alas! this poor old body of mine still gives me so much trouble, and my doctor tells me I must not think of returning to America this year at any rate, but try other baths he strongly recommends, so you see I shall have to defer my hopes and desires of having you with me until the future."

Last, but not least, we will follow Dick Alcott in his course, and see what these four years have brought to him. In truth they have made a greater change in his career than in that of any of the others, for during his last year of college, Ellen's wish had come true, and after careful deliberation he had decided to enter the ministry. Accordingly, he had gon from college to the seminary, being ordained a

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deacon after a two years' course there; he had assisted for a time in one of the large city parishes, and at present was a priest in charge of a small parish in a western town. He had come home on hearing of his father's failing strength, and been at his bedside to the last; afterwards, in the few days he could spare from his work, he did much to comfort Ellen, but after his departure, try as she would, she could not keep from relapsing into her former disconsolate state.

It was while still at Brantford that Ellen received a letter from her brother, begging she would come to him and make a long visit. "I need you sorely, dear," he wrote, "for what creature in the world is more helpless than a lone bachelor, keeping house and looking out for himself in all those little ways he knows nothing of? Besides I want you in the parish, you would be invaluable, I feel, in a hundred ways. I can tell you I miss the help of the sisters and deaconesses. No one who has not worked in a parish with them can realize the value of their services, so I think it is clearly your duty to come and be my deaconess, housekeeper, and general counsellor. Does the position hold out sufficient attractions to induce you to accept? Seriously though, Nell, I do want and need you very much, so just make up your mind to come as soon as possible, the sooner the better. The rectory is in crying need of a woman's hand and a woman's care, not to mention the rector."

On talking it over, Ellen came to the conclusion that she ought not to refuse this request, and felt quite revived and happy at the thought of again being actively at work for another, though in truth the sympathy and care of her friends and lover had done much already to disperse the gloom of her mind and restore her usual cheerfulness.

A few weeks later found her comfortably established in her brother's home, much to the satisfaction of both, and many a quiet happy evening they spent together after a hard day's work in the school and cottages among the sick and poor; days spent in all those thousand and one things which devolve upon a parish priest, and can, to a great extent, be shared by such a willing assistant as Ellen proved to be.

"I can do everything ten times better," Dick declared, "now that I am so much more comfortable, and haven't the care of house and servants on my shoulders. I believe they worried me more than the whole parish put together, and the joy of neatly darned socks, buttons all on, etc., cannot be imagined until one has been without them."

"You should marry, Dick," Ellen had said to him, to which he replied:

"What do I want with a wife when I have such a sister? Seriously, though, that is one thing I have determined not to do for the present. I shall give these first best years of my life to my work, and that alone. A wife is a great blessing and help in many ways, I know, but one is not a perfectly free agent when that dear one is to be considered, and I want to be without any hindrance. Perhaps some day, when I am no longer active and able to run around as now, I shall find some kind old maid to take pity on me, and care for me in my declining years, but at present you will have to be wife, sister, and all combined."

And so another year rolled by without any special events, until Ellen was summoned once more to the Miltons, in consequence of the hopeless illness of Jack's mother. On arriving there she took her place at the dying woman's bedside, tending her night and day as devotedly as she would have done her own mother. Indeed, she scarcely loved this gentle, sweet woman less than a mother, and she was the only one with whom Emily was willing to share the care.

There is one person we have failed to mention, but who is of great importance, nevertheless, namely, little Agnes Durand. She had grown into a lovely, fair-haired child, the pet and tyrant of the whole family. Her special slave, and best beloved, however, was Uncle Jack. She was never weary of romping with him or sitting on his knee while he told wonderful tales about bears, giants, and fairies, until Emily would exclaim, "I never knew before, Jack, that you possessed such a lively imagination." This young lady had not been altogether pleased with Ellen's monopoly of her favorite during her former visit, and held aloof from her, but gave in finally, won in spite of herself.

"No one can ever resist you, Nell, try as they may," Jack laughingly declared when he saw the child's capitulations. At this time, therefore, Ellen and baby Agnes were firm friends, and after a long day's watch at the sick woman's bedside, the former would find much rest and refreshment in sitting by the nursery fire with the little girl nestling in her arms, while they told each other stories; baby's being a wonderful mixture of fact, fiction, and broken English difficult to understand.

Soon the day came when they all gathered around the sick woman's bedside as she breathed her last. Even little Agnes knelt between Jack and Ellen with clasped hands and awed countenance, while the priest said the commendatory prayer, and when a few moments later her uncle lifted her to take a last farewell of the peaceful, smiling form, she kissed the dead face very gently, saying, "Dood-night, dear Dramma."

It was indeed as if a refreshing sleep had come to the weary woman, and they could not but feel that they would do wrong in wishing her back in this life of sadness and care, though the house seemed very lonely and vacant without her gentle presence. It was especially hard for Emily, who was alone so much of the day, Jack's business keeping him late at the office; so Ellen stayed on from day to day, till her brother wrote to say his patience was fast becoming exhausted, and begging her to return as soon as possible. She said good-by with much regret, hating to leave Emily so lonely; and kissing the child who was to be her only companion, said:

"You must take good care of dear Aunt Emily, Aggie, till Nellie comes back again," to which she had only replied:

Continued on page 19

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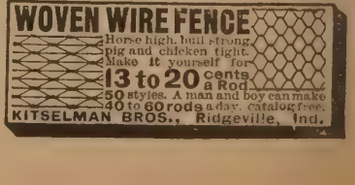
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"I don't want you to go," which sentiment was most heartily echoed by the elder members of the household.

On her return she was greeted with open arms by her brother. "I can tell you I have missed you," he said, "I won't let you go off again in a hurry," and though she often thought of the lonely little household in Brantford, Ellen felt at the same time that her place was here with Dick, and she was very happy sharing his home and work, busy from morning to night with all those loving little missions which were so sweet to her. Meg protested against her long absence from Fairview, but Dick was immovable and declared he could not spare her, especially to a woman so surrounded by loving companions as Meg. So the sisters contented themselves with exchanging long letters; on one side filled with the pride of a mother's heart in the achievements of her little ones, on the other, with humorous anecdotes of her work and experiences, and accounts of Dick's work, but little of herself. So time flew on quietly and uneventfully for the most part.

Jack Milton, early in the following year, was sent abroad by his employers, to be gone for some time, taking with him his sister and little niece. Ellen heard of their safe arrival on the other side, and of Emily and Agnes joining Mrs. Carter in Nice, to be her companions while Henry traveled in the far East, and Jack's business took him to England and Scotland. When the time came for the latter's return, Mrs. Carter would not hear of Emily's leaving her, as her son was still away, and besides, she had become warmly attached to her two companions, especially to the little golden-haired Agnes. Accordingly it was arranged that the two should remain for the present, while Jack wended his way homeward alone, much to his tender-hearted little sister's distress. He consoled her, however, by hopes of his return, and saying it was his wish that she and baby should stay on where they were. Emily, always ready to follow her brother's advice in the least matter, was content to do so in this.

In the meantime some few changes had taken place amongst those whom we left on the other side of the water. Dick Alcott had accomplished his great desire of obtaining the aid of a Sister of Mercy in his parish work, and one, Sister Theresa, had been sent from the headquarters of her community in Carrollton to take charge. She and Ellen had at once become greatly attached to one another. To the younger woman the calm beauty of the elder's life shown in her face and whole bearing, her devoted unselfishness in her work, was an ideal of all she valued most in women, while Sister Theresa saw plainly enough the noble character of this gentle girl. Dick took great pleasure in this friendship, and declared himself the luckiest person in the world to have two such helpers, and was loath to spare either one for any time. Nevertheless Ellen, now that her brother was comfortably fixed as to household matters, Mary, the little handmaid of former days having turned up a young and childless widow, and put in charge of the young master, as she would insist upon calling Dick; and Sister Theresa doing all and more than Ellen had been able to do in the parish, had decided to make the long promised visit to Meg and her family. Once there, she found herself called upon to be constant companion to both husband and children, her sister at that time being slightly out of health, and it was many days before she was able to carry out her desire of presenting the letter of introduction which Sister Theresa had given her, to the Mother Superior of the order to which she herself belonged, feeling sure she would be interested to see and know something of the life and work of the Sisters. When she did, however, find time for the visit, she was fully repaid by the cordial welcome she received from the Mother, the sweet service of Evensong she attended in the beautiful little chapel, and the promise to take her around to visit many scenes of their work, when she should come again. So began a series of visits destined to play a serious part in our heroine's life.

(To be continued)

Children's Hour

A Birthday Sacrifice

"Grandpapa?"

"Yes, Stanley."

"I'll be twelve next month."

"So I believe, my lad."

"Grandpapa, you know what I mean. I mean, am I to choose my present as usual for my birthday, or would you rather choose for me?"

"That would be difficult, for I doubt if there is anything you have not got already, fortunate boy."

"Why, Grandpapa, when I'm dying for a camera, a stylographic pen, a magic lantern, a racquet, a new bat, a football, a bicycle, a—a—a—"

"Do you, indeed, want all these? Then you shall choose for yourself, as you have always done. Can you decide in a month, do you think, as to which of these very necessary articles you most desire?"

Stanley laughed. "I shall change my mind every day, I expect," said he.

"Do not change your mind after you have told me your choice," said old Mr. Courtney, as he wound his watch preparatory to going to bed, and yawned wearisomely.

"Grandpa looks very tired to-night," whispered Gertrude to her mother as the old gentleman rose, and each went forward for the good-night kiss. "Stanley, don't bother grandad to-night."

"I was not bothering; I was only——"

"All right, Stanley, lad; all right, Gertie. I'm a bit overdone, that is all. I am quite as interested in this coming birthday as ever Stanley is himself. It may be the last old grandpa will be here for."

"Oh, hush!" cried Gertrude, kissing him again and again; "don't, please don't talk in that way."

"Father," said Mrs. Courtney, "you don't feel ill, do you?"

"No," he said. "No, Alice, thank you, thank you. Only tired, and perhaps a little shaken."

Stanley and Gertrude thought no more of it after he had gone up-stairs, but their mother, who had lost her husband in the years gone by, dreaded more trouble, and feeling uneasy, crept up to look at him. He was asleep, but looked so strangely haggard that she felt as if she could not quite shake off a sense of coming evil. Later she felt thankful she had not undressed, for coming quietly into the room at midnight, she knew something terrible had happened, and was able to awaken the servants and summon the doctor with the greater speed.

A stroke! So simple it sounds, so much it sometimes means.

"He may live for years," said Dr. M'Claren, "but he will not be able to move without assistance, and his speech will be long before it quite recovers, if it ever does."

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Continued on page 38

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ty-stricken home in Brampton. He had spent his life in doing good—in benefiting his people. When his only daughter was left a widow his power to give so much away was certainly limited; but time, talents, and sympathetic help in hours of need was as much theirs as ever.

"It was a sorry day for us," say the Brampton people, "when Mr. Courtney got laid low."

Perhaps the greatest desire of his later years had been that Stanley should follow in his footsteps of free-will, and perhaps in the far future become member for Brampton, and materially aid the poor in the framing of sanitary laws and those of self-help. But, so far, Stanley, though a good, obedient boy, generally declined to take interest in his grandfather's pursuits, and absolutely refused to accompany him on any of his visits to the sick.

"Stanley," the name fell falteringly—"Stanley."

"Yes, grandpapa."

"Will you do something for me?"

How terribly long it seemed before the words were formed. Poor Stanley, his heart full of pity, would have promised to give his very life.

"Oh, yes! Anything."

"Go and see Willie Brooks for me."

Stanley's face flushed. "Where does he live?" he asked.

"Number 10, Mills Court," said Mr. Courtney, with an effort.

This was three weeks after the terrible night; a time neither Gertrude nor Stanley will ever forget.

"I will go this afternoon," said Stanley.

"Have you chosen yet," asked the old man slowly and jerkily.

"Oh, never mind about my present while you are so ill," answered the boy quietly, looking quite ashamed, for he knew his mind had been full of thoughts of a magic lantern, and he felt as if his grandfather had read them.

"Choose to-night," said he again; then closing his eyes, turned his poor tired head away from the boy, and Stanley felt a choking sensation. "Fancy him remembering my birthday when he is so ill," said he.

* * * *

"Come in, little master. How is poor Mr. Courtney? Here's Willie here, see. He's always lying there, months in, months out. He ain't got the use of all his limbs like you have. Now tell us all about the old gentleman. Dear heart, that the Lord should have seen fit to afflict such as him."

Stanley had little to say for himself; he felt awkward and shy, but it mattered the less as Widow Brooks loved the sound of her own voice, and chattered on until a neighbor called her out of doors, and she left the cottage kitchen in peace for a few minutes. In those odd minutes the rosy, sparkling-eyed visitor and the pallid invalid found time to make each other's acquaintance.

"What do you do all day?" asked Stanley, awkwardly, to open a conversation

"Not much," said Will tersely.

"Do you like reading? Desert Island story books, or adventure books; not dry ones, I mean?"

"Oh! aye, when I get hold on one; but I don't often do that."

"I'll lend you plenty, if you like."

"Thank yer, I'd like it a lot it you will."

"What else do you do?"

"Sing mostly, and listen when there's music. There's not often, but I do love to hear the tunes on that there organ what has the monkey on."

"Oh! I hate music. One of my aunties has a box which goes on playing music of itself for nearly an hour; that's what you would like, Will. I hate to hear it, though."

"Oh, goody! if I'd a box that made music I'd be as happy as two, I would."

"If it was mine I would give it to you. It must be horrid slow lying still always and feeling ill and all that. Isn't it?"

"Oh, I've got used to it. Sometimes I mind, but more often I don't. Mother frets, though. The teacher what used to teach me comes to see me, and she tells me lots of things what stops me minding much and stops me grumbling. I say, though, would you really give me that box if it was yours?"

"Wouldn't I just. I've heaps of things, and I'm having a birthday in a week, and I'm to choose a present which would cost two pounds. What would you choose, Willie Brooks, if you were me?"

Promptly came the answer, swift as lightning,

"A music box, in course."

Then, with the same rapidity, came a thought into Stanley's mind which almost vexed him for coming, for it seemed to bring with it a chill of disappointment. Mrs. Brooks re-entered, and conversation being at an end for the boys, Stanley took his departure. His step was slow, his heart was almost heavy, yet it beat oh! so quickly. Could he do it? Well, there was a whole week yet in which to decide. No; what was it Mr. Courtney had said that morning? "Choose to-night." Ah, yes; then only a few hours lay between Stanley and his decision. He would have lots of other presents, why, oh! why should he care so much? "Still, if I had a lantern what fun Will would have if I showed it off in his kitchen sometimes. Oh! yes; I will choose a magic lantern. No, I won't, I'll do it, I'll ask for a musical box—a real good one. But——"

* * * * *

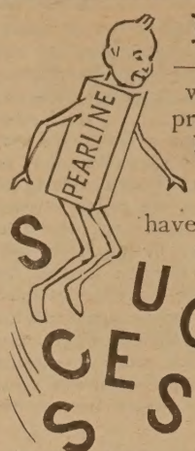
Gertrude and he sat in the sick room after seven o'clock dinner. Gertrude was to write Mr. Courtney, at his slow, uncertain dictation.

"What present?" asked the old man, looking lovingly at the boy.

"A—a—a," hesitated Stanley, "a musical box, please, Grandpa?"

The bushy grey eyebrows were raised, but the order was given, and Gertrude wrote for it at once. Stanley had heroically kept true to his nobler self; but sadly he wanted the why and the wherefore, the expostulation and the comprehension of his first real self-denial. Very downcast he felt when nothing was said as to the strangeness of his choice, except by Gertie, who merely remarked, "I never thought you had grown fond of music, Stan."

But very delighted he felt a week later when he carried and presented to Willie Brooks that splendid "box of music." Never will he forget the invalid's rapturous, incredulous delight at possessing one of his very own. Stanley never felt so happy as at that moment. "A jolly birthday," he called it, and that was before Aunt Marie sent him a magic lantern and Uncle Nathan sent a bicycle. Perhaps the happiest moments of all were those spent in granddad's room at night, kneeling by his bed, when mother said, "Father, Stanley is trying to follow in your footsteps, and he will try and take up all your good works in Brampton, I think, as he grows older. You have not set such an example of service for the Master without having humble followers, father." He saw the love light in the dear old face, he noted the exquisite pleasure the words gave, and the boy was glad with an unutterable gladness that he had thought of Will before himself, and his heart was full of wondering at the mysterious goodness of Providence which had caused all those "other things" to be added unto him.—*The Rock.*



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Useful Suggestions

FOOD FOR INVALIDS.—Without doubt, a free use of fruit, both as a laxative and a corrective, is the best preventive of diseases of the skin and the glands.

As a food among our country people, oil is not sufficiently appreciated. Many tissues, especially in the lungs, need oil for cell building. Why not make use of it in some form of salad, rather than from lard? Much lard in the market comes from unclean sources, and to use it is to directly deprave the blood. Probably cottonseed oil is good substitute.

Olive oil, I am convinced, is invaluable in anæmic and nervous invalidism, and in all cases where there is weakness of the respiratory organs. It will often forestall the administration of cod liver oil, while at the same time serving as a gentle laxative and emollient. If not desired upon salad, it may be taken as a food medicine at the close of dinner.

Fruit, by the way, is the best of all laxatives. Figs and apples, cooked and uncooked, are best. The less fruit is sweetened the better it is.

In diabetic complaints and in anæmia, gluten bread and gems are invaluable. As a food, gluten has no superior, since, divested of starch, it contains every life-giving element except the carbonaceous. When eaten with cream and sugar it rounds out the muscles of the lean, and without this dressing it has an opposite effect for the fat. Being rich in phosphates, it is also a nerve food. Could it be procured with less expense, I am not certain that it might not enable the active worker to dispense with meat.

Obesity is now regarded as a disease, and frequently results from dietetic errors. Our countrymen are the richest feeders in the world. There is a tendency among the well-to-do, at the approach of middle age, "to run to fat." The great discomfort of obesity, to say nothing about its dangerous apoplectic tendency, ought to serve as a warning to look out for comestibles. It will be found that obesity medicines are injurious, since they interfere with digestion. For this species of invalidism, dieting is the only remedy Dispensing with fat-forming foods, live on lean meat, sub-acid, unsweetened fruits, and toast. Tomatoes, lettuce, and spinach are the only vegetables to be used.—*Good Housekeeping*

CURE FOR HICCOUGHS.—All you have to do is to lie down; stretch your head back as far as possible; open your mouth widely; then hold two fingers above the head, well back, so that you have to strain the eyes to see them; gaze intently upon them, and take long, full breaths. In a short time you will be relieved of that troublesome hiccough.—*Medical and Surgical Reporter.*

EATING BEFORE SLEEPING.—Many persons, says Dr. W. T. Cathell, though not actually sick, keep below par in strength and general tone, and I am of the opinion that fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, adds greatly to the amount of emaciation, sleeplessness, and general weakness we so often meet. Physiology teaches that in the body there is a perpetual disintegration of tissue, sleeping or waking; it is, therefore, logical to believe that the supply of nourishment should be somewhat continuous, especially in those who are below par, if we would counteract their emaciation and lower degree of vitality; and as bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation, and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor are the results.—*Maryland Medical Journal.*

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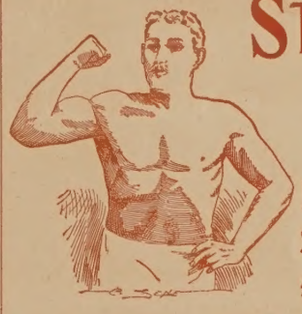

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Many readers of THE LIVING CHURCH would send for a set of these souvenir spoons could they be convinced that what we say is true, that we offer a set of six spoons for 99 cents—the same that were sold on the Fair Grounds for *nine dollars*, and that we are a perfectly responsible firm, and do as we agree How could we continue to refer to the First National Bank of Chicago and all the express companies, and advertise so extensively in all the leading religious papers in the land, if we were not responsible? Do you imagine the editors of these papers would permit us to do so if there was any doubt about our standing? If you are in doubt ask our references about us. If not in doubt, order without delay before the stock is exhausted.
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